

**Historical Background of the
Konkani Language with Special Reference
to Its Relationship with
Sanskrit and Prakrit - Phonological Study**



यज्ञं दधे सरस्वती

SUKṚTĪNDRA ORIENTAL RESEARCH INSTITUTE

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By

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Foreword

This volume is the outcome of the investigation undertaken by Dr. L. Suneetha Bai into the relationship of the Konkani Language with Sanskrit and Prakrit. The study confines to the phonological aspects.

This short-term study was sponsored by the **Central Institute of Indian Languages**, Mysore.

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This work will certainly be of interest to the researchers and students of the Konkani Language in particular and Linguistics in general.

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Dr. V. Nithyanantha Bhat
Hon. Director

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Introduction

Konkani is one of the oldest languages of India which is now mostly used in Goa, Konkan, Maharashtra, Karnataka and Kerala. It is a language to which the Hindus, Christians and Muslims give the credit of being their mother tongue. Konkani is a language which shows unity in diversity. The real importance of this language lies in the fact that it has a long historical tradition. Though Konkani speaking areas are mostly in the South India and Goa today, the real links of this language are with the Northern region. The most ancient form of Konkani can be attributed to Brahnavarta, a tract between Saraswati and Drishadvati. The present study is restricted to the Konkani of Cochin in Kerala since it is felt that this form of Konkani is closer to Sanskrit than the others.

Sanskrit was the language of religion, law, philosophy and literature of the Konkani-speaking people in ancient times and all their ancient and most revered books on these subjects were written in Sanskrit. Even today, the language used by the Konkani people in the prayers and the performances of rituals, is Sanskrit, and this shows the close connection of Sanskrit with the Konkani-speaking people and their language.

Prakrit is a general name given to certain dialects in which we find many trends showing affinity to Konkani. The term is extended to vernaculars of ancient and medieval

India among which there was the ancient form of Konkani also, the Saraswati Prakrit (as it was named by the ancient scholars). Thus the relation of Konkani with Sanskrit and Prakrit is well admitted and a study of the Konkani language with reference to Sanskrit and Prakrit is appropriate. The Konkani language, which was used by the people for a long time and handed down from generation to generation, has undergone various modifications and changes, until it has taken the form in which it is now used by the Konkani speakers. The present study attempts to trace the historical background of the Konkani language with special reference to its relationship with Sanskrit and Prakrit. The study will throw some light on the age-old heritage of this ancient language.

All discussions on language turn first on phonology. Konkani sound system is very close to Sanskrit and Prakrit sound systems with their uniqueness. The laws of phonetic change or decay with respect to Sanskrit, Prakrit and Konkani can be easily worked out because all the three languages were interconnected and were used in the Aryavarta in ancient times. Konkani was very much influenced by Sanskrit and Prakrit. Many similarities are found in Sanskrit, Prakrit and Konkani as far as the sound system is concerned. A deep study of the sounds of Konkani with special reference to Sanskrit and Prakrit will be able to reveal this fact easily.

In spite of different dialects which are links in a single chain, Indian speech was looked upon as one in olden days, Sanskrit being its central point. Prakrit and Sanskrit could never be dissociated with each other. They were very much

interdependent. The same is the case with Konkani. The Konkani language came to be indissolubly linked with the culture of India at various epochs and in various areas. The history of Indian languages show an uninterrupted progress for some five thousand and five hundred years and Konkani is a language which has witnessed all the changes occurred in the field of languages in India during this long period.

A. Ancient History of the Konkani Language

Konkani has an ancient, historical and linguistic tradition. It is a language which is closer to Sanskrit than any other vernacular of India. A deep study of the linguistic aspects of Konkani and its age-old cultural heritage will reveal the real form of this language. The antiquity of this language is well-established among scholars. The oldest form of Konkani born and brought up on the banks of Saraswati river, was known among scholars as Saraswati Balabhasha or Saraswati Prakrit.¹ It is now believed that the Saraswati tongue is lost in antiquity. But it is a notable fact that the Konkani language now used in the area of Cochin in Kerala preserves some traces of the old language which was strongly influenced by Vedic and Harappan culture. A peep into the hoary past of the Konkani language will help us to draw a picture, of this ancient language which was once used in Brahmavarta.

The laws of change and development are always in operation in a language in a changing condition of society. Hence it will not be out of place here to give a short account of the history of the Saraswat Brahmins, the users of this ancient language, the forerunner of Konkani. The Gowda Saraswat Brahmins one of the many users of the Konkani

language in the area of Cochin (Kerala) were the descendants of the Saraswats who were among the Brahmanas mentioned in the numerous references in the Vedas, the *Ramayana*, the *Mahabharata*, the *Bhagavata* and other Puranas. In the *Mahabharata* there are references to their habitat, habits and occupation in the description of the stay of the Pandavas in the forest of Dwaitaranya and Kamyakavana on the banks of the Saraswati.²

These Saraswats lived in ancient times in the region between Saraswati and Drishadwati. The doab between these rivers is described in the *Rig Veda*³ and is referred to as Brahamavarta in *Manusmriti*⁴ and *Brihat Samhita* of Varahamihira.⁵ The Saraswatakhyana in the *Mahabharata* describes the ancient heritage of the Saraswats.⁶ It depicts a twelve year famine, and states how, when the Vedic Srotriyas were dead, the Rishi Saraswata, "the foremost of the Rishis of unrivalled splendour and god like mien", kept himself alive eating fish. When the draught disappeared, Saraswata initiated a band of 60,000 pupils into the study of the Vedas, Sastras and Samskaras. This account is also given in the Sahyadrikhanda of *Skanda Purana*.⁷ There is also a reference to the preservation of Vedic culture by the Saraswats in *Buddhacharita* of Asvaghosha.⁸ There are also historical evidences to show that the Gowda Saraswat Brahmins of Kerala were descendants of these Saraswats.⁹

The Brahmanas originally formed one community when they lived in the tract between the Saraswati and Drishadwati. Some of them gradually migrated to the east along the courses of the Ganga and the Yamuna and when they

reached the Gangetic plain, they entered the plains of Bihar. The *Satapatha Brahmana* also speaks of this migration from the banks of Saraswati to Videha, upper Bihar, which was known as Trihotra. At one time, these Brahmanas appeared to have spread only in three large colonies, Kanyakubja, Mathura and Magadha.¹⁰ The Gada Parva of *Mahabharata* speaks of Saraswata tirthas near Prabhas-kshetra in Kathiawar. *Matsya Purana* and other Puranas mention Saraswata Desa in the west near Sourashtra. Thus the people of Saraswat Brahmin community in ancient India were scattered almost all over the country.

The process of destruction or disappearance of old words and forms and the construction or appearance of new ones were constantly going on in the language of the Saraswat Brahmins. This ancient language of the Brahmanas, which is now called Konkani, was a witness to these changes. It is a notable fact that, as far as this language is concerned, it has preserved some traits of ancient times even now. This shows that this community, though it was always changing due to the peregrinations, clung to the past with tenacity. As a result, there was a traditional memory of the ancient and obsolete forms of many words.¹¹ Thus the Konkani language even now is seen very much close to Sanskrit, the language of the Brahmanas of ancient India.

Sanskrit was formed as a result of the combination of the salient features of the different dialects of ancient India. These different features were moulded together into one harmonious whole by the learned Brahmanas. Prof. Weber believes that there were several dialects in the Vedic times. By the fusion of these dialects a common language called

Sanskrit was formed, while at the same time the dialects ran on their course and formed the Prakrits.¹² Mr. Beams also holds the same view. He says - "The most probable hypothesis is that the Aryans from the earliest times spoke many dialects all closely akin, all having the same family likeness and tendencies common to all, perhaps in every case mutually intelligible, but still distinct and co-existent".¹³ The dialect of Vedic hymns was, according to him, only one of them. Dr. Pischel is of the opinion that Sanskrit was based on the dialect of Brahnavarta.¹⁴ The ancient form of Konkani also, no doubt, belonged to Brahnavarta since the users of this dialect were the residents of this place during ancient times. The close relation of Konkani with Sanskrit also supports this view. It has been rightly said: "If we proceed to examine the origin of Konkani, we will see that her real links are with Sanskrit.....the blood of Sanskrit and Konkani is the same. If attention is paid to this nobility of birth and life, all languages must give Konkani pride of place."¹⁵

There were several dialects in Vedic times and even before the Vedas. These dialects went on in their own isolated courses as the idioms of different provinces like Kosala, Magadha, Videha, Kuru, Panchala, Anga, Kamarupa and Kasi. The dialect of the Udicya tract, corresponding roughly to the North-West Frontier province and Northern Punjab maintained a conservative character continuing to be nearest to the old Indo-Aryan standard.¹⁶ The ancient form of Konkani which is supposed to be Saraswati Prakrit existed at that time. As Pischel has said, Sanskrit was originated from the dialect of Brahnavarta, and it was closer to Saraswati Prakrit. Many of the Sanskrit words found in

Konkani of Cochin can be quoted as an evidence to the fact that both Sanskrit and the old forms of Konkani were very close to each other. For example- अमुक > अम्को, अनाविल > अनवाळें, अग्रशाला > अगर्साळ, आलयन > आळायन, ब्राह्मण > बम्मूण, जूर्ण > जून, कटक > कडग, कपाट > कव्वड, कल > कळप, कलश > कळसो, वट > वोडु, कदल > कत्तळि, काक > कक्को, कर्णतल > कणसल, कटाह > कडायि, कर्तन > कतरप, कट > कट्टें, चिकिल > चिक्कोलु, चिक्कण > चिकणप. The term Prakrit at that time was used as a general name for the local dialects. These dialects when gradually degenerated often preserved at the same time fuller and most ancient forms. In Konkani we can see such forms in abundance. For example- अपुट्ठ > अपडप, अवणो > अयणो, कडिआ > कडि, कडंतरं > कडतर, कहाण्य > काणि, काहल्ली > काख्लि, करिल्ल > कीर्लु, कोल्हुओ > कोल्लो, कवन > कोण, कयारो > कोयरु, खंभो > खंभो, खप्परो > खप्पि, कुहिणि > खीण, खड्डं > खाड, खोरडि > खुरडि, खोडो > खोडो, खुंपा > खोंपि, उलुक्कं > ओळोक्कु. These are enough to show that the ancient form of this language was closer to the dialects prevalent at that time. Yaska in his *Nirukta* frequently refers to the Vedic dialect and a parallel dialect called Bhasha. Markandeya divides these Prakrits into four classes Bhasha, Vibhasha, Apabhramsa, Paisacha etc.¹⁷ The peculiarities of Bhasha mentioned by Yaska can be easily seen in Konkani which are enough to show that the oldest forms of Konkani existed during that time and it was the language in use, when these writers lived. The popular languages used by the Sanskrit dramatists in their works show that these were spoken dialects at that time. Thus the Sanskrit language, the Prakrit dialects and the ancient form of Konkani known as Saraswati Prakrit had a common and simultaneous origin. As a dialect

of the Northern India the oldest form of Konkani also existed along with Prakrit and Sanskrit. These individual dialects flowed on in their original force influencing the neighbouring dialects and in turn influenced by them. We can see in the Konkani language, several such influences which will be recorded in due course. This influence of the dialects on one another, helped in the formation of many corrupt forms and continued as the language of the uneducated. Sanskrit was the language of the Brahmanas, and the dialects of uneducated masses deviated from Sanskrit. To quote Dr. Suniti Kumar Chatterji - "The Aryan speech was expounding in a two-fold manner. The spoken dialects were extending their boundaries, and with it the cultured language, Sanskrit was establishing itself as the language of religion and the higher intellectual life".¹⁸ Originally Sanskrit also was a popular spoken dialect, which on political and religious grounds was raised to the status of a literary medium. In this context it will not be out of place to quote Dr. Grierson who concluded that classical Sanskrit including Vedic, is derived from one of the primary Prakrit dialects of the Vedic age, but fixed in its existing form by the labours of grammarians, which may be said to have culminated in the work of Panini about the year 360 B.C.¹⁹ When a language like Sanskrit rose into importance on account of political circumstances or due to admiration and esteem given by the people, a great many words were borrowed from it by other languages and that was what had happened in ancient India. A strong influence of Sanskrit can be seen in all Indian languages including Konkani. Many of the old forms were replaced by new Sanskrit terms, yet some oldest forms also can be seen, which neither came under the influence of

Sanskrit or were kept intact due to their essentiality in the language. In Konkani there are a number of such forms. These are reminiscences of the trends of the ancient language used in India. Konkani has preserved a greater number of such forms, which are indispensable for purposes of comparative philology. The terms म्हान्तारो, दक्कूरु, भासोतु, दुगलावप, घरिसि, अच्चड, पोट, खोण्सां, उस्सें, खोंपि, घोवु, अब्बयि, काय्लि etc. may be quoted as examples.

The development of Sanskrit language itself from the local dialect was a long process. The composition of Vedic hymns extended over a long period and the language of these hymns are not the same throughout. Some of them present a variety so close to the later Sanskrit that it is very easy to understand them, the style of some others is so antiquated that even their sense is not understood. The chief characteristic of Vedic Sanskrit is that it contains large number of words that have become obsolete or changed their sense in classical Sanskrit. Konkani still retains some such Vedic words as for example- पड्डो (पष्ट्वा) घरिसि (घसिः) etc.

If we compare Vedic Sanskrit and Prakrit, great affinity of forms and idioms of the former will be found in the latter. Some of the points of striking similarity are – absence of visarga (:) and substitution of ओ in the noun singular, retention of the suffix “bhis” in the instrumental plural, the omission of final consonants, the replacement of dative case by genitive and the hiatus. Dr. Pischel is of the opinion that “All the Prakrit languages have a series of grammatical and lexical characteristics common with the Vedic language, and such are significantly missing from Sanskrit”.²⁰ Konkani also

possesses some of these trends which are missing in classical Sanskrit. This is an evidence to the fact that the dialect that preceded the Vedic language did not become extinct after giving birth to the Vedic language, but continued to roll on for ages. Namisadhu, a Jain scholar of 11th century, in his commentary on Rudrata's *Kavyalankara* says that Prakrit is a natural use of speech made by all beings of the world which is not refined by grammar, rhetoric etc. It means 'first produced'. It is a speech easily intelligible to children and women. प्रकृतिः तत्र भवं सैव वा प्राकृतम्. प्राक् पूर्वकृतं प्राकृतं बालमहिलादिसुबोधसकलभाषानिबन्धनभूतं वचनमुच्यते.²¹ The word बम्मूणु in Konkani may be stated as the best example for this. This is a term in Konkani used by the illiterate women, who were not able to pronounce the Sanskrit word, ब्राह्मण properly, to refer to their Brahmin husbands. There are other evidences also that Sanskrit was the vernacular of holy or respectable Brahmanas of Aryavarta, who could speak the language correctly without the study of grammar. The corrupt language mentioned by Patanjali²² which was composed of correct and incorrect words, i.e. the dialects in use at that time, were the vernaculars of the other classes. That the ancient form of Konkani as a dialect existed at that time can be proved by such corrupted forms now found in the Konkani language and the primitive sounds which were the distinguishing factors of different local places at that time. The vocal peculiarities of men that used the dialects made the language corrupt. Such corrupt forms are available in abundance in Konkani. Thus many Sanskrit and Prakrit terms are seen in changed form in Konkani. Yet Konkani preserves the state of purity in the case of many other words. The Sanskrit forms are still in use in this

language after slight changes. This is an important characteristic feature of Konkani which differentiates it from all the modern Indian languages.

Upto the formation of Sanskrit, the phonetic corruption was seen in only isolated instances. But after that time the process went on rapidly and words were altered in form principally by the law of assimilation of conjunct consonants and a few vowel changes. The elision of consonants and the reduction of aspirated ones to ह् came into operation. The dropping of one of the assimilated consonants and the obviating of the hiatus caused by the vowels brought together by consonantal elision by combining them or inserting light semivowels between them were also common. Konkani shows all these changes in their true forms. Yet if we compare Konkani with Sanskrit, we find that most of the vocabulary consists of words identical in form with their Sanskrit equivalents. But there are some vocables in Konkani, which can be characterised as an important residual forms, distinctly older than Sanskrit and only to be explained through the allied Indo-Germanic languages. The Konkani words हर्दे (Serdtse of Russian), वाडो, बारांड, चेर्दु, (ward, warrant, children, of English) ब्राह्मण, हेळ्दूवें, कुग्गूळि (flamman, helvus, cuculus of Latin) दंडारो (dandra of Greek) and many other words may be quoted as examples.

The contemporaneous existence of Sanskrit, Pali and Prakrits influenced the ancient dialect under reference, the oldest form of the Konkani language. Hence the peculiarities of Sanskrit, Pali and Prakrits are seen frequently in this language.

Primitive trends in Konkani

In ancient times there existed a primordial civilization centred around the Saraswati river going back to 4000 B.C. of which the *Rigveda* and the ancient Indian Brahmanical culture were remnants. The ancient form of the Konkani language may also be traced back to this age since this language still preserves some trends similar to the trends of ancient languages of India. We have already in previous pages referred to the historical records showing the hoary antiquity of the people who were the users of this ancient language. Data from different sources viz., the language of the Vedas, the decipherment of Indus script, knowledge of the Sumerian seals and the ancient sounds and vocables preserved in the Konkani language are enough to ascertain the existence of an ancient language, the forerunner of Konkani. These are evidences to the fact that the ancient form of Konkani had some relations with the Indus language. A short list of the Indus syllables with their meaning and the Konkani vocabulary showing some affinity to these primitive monosyllabic vocables is given below -

Primitive vocalable	meaning	Konkani vocalable	meaning
क	turtle	कासोवु	tortoise
च	moon	चन्द्रेमु	moon
द	drum	धोलु	drum
द	mountain	दोंगोरु	hillock
प	leaf	पल्लो	leaf
भ	bee	भोव्वोरु	bee
भ	light	भासोतु	hearth place

र	fire	रन्त्रणि	hearth
		रन्दप	to cook
व	tiger	वागु	tiger
स	bird	सवणें	bird
म	fish	मस्सळि	fish
न ²³	fish	नुस्तें	fish

“..... the decipherment of the Indus script now widely accepted, establishes the fact that the Indus language was closely akin to old Indo-Aryan, that is archaic Sanskrit.....”²⁴ A good portion of Sanskrit vocabulary is the inherited property from the agglutinative Indus language.²⁵ Konkani also shows affinity to this ancient language of India. The bisyllabic words, clauses or phrases of the Indus language are found in Konkani. The Indus ‘rgha’ represents ‘sound’ and the Konkani term दुगलावप (lightning) has some connection with Indus ‘rgha’ (brightness and sound). The Vedic ‘rgha’ is also to be connected with this which should mean lightning which has brightness and sound. As a verb it could have meant thunder which is implied in the Konkani term दुगलावप. The development of the Indus language in Konkani is very interesting. The term दक्कूरु in Konkani which means pawing, is closely connected with धम् = to injure. The de-aspiration of धम् to दब् is frequently found in ancient sounds and in Konkani the change of ब् to व् is usual. The Indus ma-ha,²⁶ meaning ‘has grown old’ is preserved in Konkani म्हन्तारो meaning ‘who has grown old’ i. e. an old man. In Sanskrit when Panini used this term as suffix as in मातामह, पितामह, the original verbal suffixes of the language were lost. Some scholars are of the opinion that this language is very close to the Vedic language²⁷ but others

have to say that it was neither Sanskrit nor Prakrit but the language of the grass root society, the agglutinative Indus with the modern vocabulary.²⁸ Anyhow, Konkani has some vocables which are very close to this language. The term 'Marah'²⁹ (evil adversaries) is identical with Konkani मारि with the same meaning. The single or bisyllabic words, which were the speciality of the Indus language, was an ancient trend, on which our languages grew. Konkani was not an exception to this rule. The *Satapatha Brahmana* refers to this trend as- स वाऽएकाक्षरद्व्यक्षराण्येव प्रथमं वदन्.³⁰ The use of single letter words was very popular in Tantras in ancient times. They attach high sanctity to each letter of the Vedic varnamala and to what it stands for.

To come up with more than one 'correct' reading for the same string of symbols by superimposing different vowels was a peculiarity of Indus language. Thus the syllable 'hm' denoted 'hema', 'homa' and 'hima'.³¹ Thus different symbols with the same phonetic value i.e homophones, were common in the Indus language. This trend can be rarely seen in Konkani also.

A now extinct language and script was widely used in the North-Western India during ancient times. This language was used especially for accounting and book keeping purposes, the vocabulary being small and highly efficient.³² As it is evident, the Konkani people were closely connected with the North-Western region. Some numerals used for trade purposes in Konkani are the reminiscences of such kind of an ancient language. Examples are - केवलो, राव, उदण, पोवूण, मूळ, किराङ्गूळ, पवित्र, मंगळ, किम्मूस, गाळ. References to such a numeral system are given by

Dr. S. Kalyanaraman in his description of the language and writing system of the Harappans in the Saraswati settlements.³³

Free movements of sounds is an ancient trend which is found abundantly in Konkani. The vowels अ, इ, उ or अ, ॐ, and ॐ were developed in different provinces among different social groups in ancient India. Konkani has preserved all these sounds. These sounds are interchanged in the vocables in Konkani. The terms ॐळकु (ओळोकु), ॐप्पूरबाय (ओप्पूरबाय), ॐन्दुं (ओन्दुं) etc. can be quoted as examples. The free movements of the primitive sounds ध्, भ् and their corrupt forms are seen in the examples खंभो and खांबु from स्कन्ध and स्कम्भ. The term उब्बि for ऊर्ध्व and दक्कूरु from the root धम् can also be quoted as examples. Interchange of क > ग was common in Indus inscriptions, for eg. गच्छ for कच्छ. A number of words in Konkani show this change of unvoiced to voiced as in किट्टाल > गिंदल, हिक्का > हिंग्ति, कुंडिका > गिंडि, कटाह > गिडार, किंकिणि > गिण्णीणि, कुंडली > गिर्डळ, कुटीर > गुडील, कण > गणघणि. Konkani has applied this rule for the loan words also as can be seen in the Persian कुश्ती > गुस्ति and Malayalam word - കൊടി > गूडि.

In the process of the development of vocabulary in ancient Indo-European languages, the role of घ्, ध्, भ् is very important. The correct place and time of the development of a language can be denoted with the help of these sounds. These sounds are changed in different ways in different languages. In Sanskrit or later Indo-Aryan, these are unstable phonemes and have undergone further changes of various types. Konkani has tried to preserve

these sounds in their ancient form. The terms धा (दश in Sanskrit), from ध्, भासोतु (भास् in Sanskrit), from भ्, घासु (ग्रस् in Sanskrit), from घ् can be quoted as examples. In the other Indian languages these are transformed but in Konkani the oldest forms are preserved.

In Konkani the frequent use of उ especially for masculine nouns is a trend found in ancient Kosali of Madhyadesa. The ओ of Vrajadesa is also preserved in Konkani. In the use of उ Konkani seems to be very close to Vedic Sanskrit. The ancient trend of Magadhi, अ being used as ए, can be seen in Konkani also, though such instances are very rare as can be seen in शत > शें. Konkani people followed the age-old Brahmanical culture of India and this is reflected in the ancient sounds still being used in Konkani. There are terms, meanings of which are connected with different sentiments as we can see in the root भास् = (1) to shine and (2) to speak. This root is accepted by Konkani in both the senses. In Sanskrit भाष् is frequently used for speaking but in Konkani the original स् in the root is retained which shows the antiquity of Konkani. In the Konkani term भासोतु, the ancient root भास् (to shine) is revived. The two meanings found in Konkani (to speak and to shine) for this root are interconnected as they indicate the most ancient culture of India i.e. invoking the gods and propitiating them with offerings in the sacrificial fire.

Konkani can be termed as a nasal language on the basis of its nasal sounds. The abundance of nasal sounds in Konkani places this language in the old list of languages. According to historical linguistics, the Primitive Indo-Aryan language had four nasal sounds ङ्, ञ्, न्, म्. म् and न् were

used in the formation of words and these were also used to denote the change of meaning. ङ् and ज्ञ् were used along with the consonants of their class. The nasal sounds म् and न् were the contributions of Madhyadesa and North- Western region respectively. Konkani preserves both these sounds. Examples can be quoted मंकड (मर्कट), नांक (नासिका), वंकूडे (वक्र), केळे (कदल), अंगडि (आपण), ते (तत्), रेंव (रेतस्), व्हावंप (वह).

Thus the tradition of the Konkani language went back to the hoary antiquity, the origin of which is lost in the mists of time. Yet we can draw a consistent picture of this oldest language, on the basis of ancient sounds and forms of vocables which are still preserved in this language.

Vedic language, Classical Sanskrit and Konkani

Vedic language was the result of the long development of the dialects of the different social groups existed during the pre-historic times. The source of the Vedic language was one of these dialects. Konkani in its oldest form would have existed in the form of a dialect which was very close to the dialects of Madhyadesa, especially of Kosala, the strongest of the provinces of Madhyadesa at that time. The excavatory reports regarding the Saraswati river, the history of Brahmvarta found in the Puranas and other ancient works, the hypothesis made by scholars about the Saraswati Prakrit, the similarities found in the Vedic Sanskrit and Konkani, all these when taken together prove that Konkani in its oldest form existed in Brahmvarta region on the banks of the Saraswati river. This dialect, later was brought to Gomantaka by the Saraswats. According to Bhandarkar this

happened in the 7th century B.C.³⁴ The *Skanda Purana* also refers to the coming of the Brahmanas from Trihotrapura to Gomanchala who were originally the inhabitants of Brahnavarta.³⁵ These Brahmanas were brought to Gomanchala by Parasurama for conducting sraddhas and yajnas. In Gomantaka this dialect spoken by the Brahmanas was known as 'Lingua Brahmanica' i.e. the language of the Brahmanas and the same was later known to be the Konkani language. The connection of Konkani with the Vedic language is quite evident by this fact.

One of the peculiarities found in the Vedic language is the frequent use of cerebral and nasal sounds. This is a hall-mark of Konkani also. This can be traced as an influence of Western region where the dialects were characterised by ण, a cerebral sound. Both the Vedic dialect and the ancient form of Konkani might have been strongly influenced by these western dialects. The Konkani vocables न्हाण (स्नान), व्हाण (उपानह), खाण (खाद्य), खोणप (खनन), ताणप (तन), जाण (जान्), णव्व (नव), णवि (नवति), धण्णु (धनु) can be quoted as examples. Konkani has words beginning with this cerebral sound as we can see in णव्व, णवि, णव्वावो, णव्शिं etc. In the early stages of Vedic language this sound was frequently used. The change of dentals to cerebrals without any cause are attributed to the natural vocal tendencies of the people.

As the sound ण् was frequently used, the sound ळ् was also used in Vedic language as well as old form of Konkani. Even now Konkani retains this sound as can be seen in the words दोळो (दोल), काळु (काल), ताळु (ताल), तळि (स्थाली), तळें

(तल्ल), ताळो (तालु), एळु (एला), बळ (बल), कोळो (कलिका), आळूव (आलुका), आळें (आलवाल), आवाळो (आमलक), अळसो (अलस), अळिळ (अलवण), कोळसो (कलश). The Vedic Sanskrit was very much influenced by the sounds of North-Western region. The same is the case with Konkani also. The sound उ is used in Vedic vocabulary as in जायु, दारु, शायु etc. This sound is abundantly used in Konkani also. Examples are वेदु, आचारु, आबु, असूरु, कलशु etc. This feature of Vedic language as well as Konkani is due to the influence of Kosali which was the link language of North India during ancient times.³⁶

The Konkani-speaking Brahmanas are mainly the followers of the Vedic culture. This has influenced their language also. The origin of a number of vocables found in Konkani can be traced to Vedic vocabulary. The term उग्र was used in the Vedas to denote an अधिकारी. The word उग्राण in Konkani shows close relation to this Vedic term. The term चरु used in the Veda for denoting a vessel, is the forerunner of Konkani चर्वि and चर्कूल. The term कलशु is also the contribution of Vedic language which was used to denote a pot. In Konkani this term is used for a special pot for ritual purposes. The Konkani words अच्चड, अप्पो, गुस्पप, घस्सि, पस्सोतु, पड्डो, भांगि, सावु bear similarity to the Vedic terms अक्षत, अपूप, गुप्पित, घसि, पस्त्य, पष्ट्वा, भंगा and शवर्त respectively. A number of words connected with the rituals in Konkani can also be traced to Vedic origin. The Konkani speaking Gowda Saraswat Brahmins still follow the Vedic rituals. The French scholar Jean Le Mee has correctly observed - "The pyramids have eroded by the desert wind, the marble broken by earth quakes, and the gold stolen by robbers, while the Veda is recited daily by an unbroken chain of generations,

travelling like a great wave through the living substance of mind".³⁷ Spirituality was the major component of Saraswat culture and the Vedas were pre-eminently the records of this culture.

If we compare Konkani with classical Sanskrit we find that about three-fourth of the vocabulary consists of words identical with or influenced by their Sanskrit equivalents. In ancient India the dramas in Sanskrit were easily enjoyed by the local people which shows the popularity of Sanskrit at that time. Sanskrit was a language of spiritual knowledge and was most continuously used by the people. Even in the present day the Konkani speaking people, especially the Gowda Saraswat Brahmins use Sanskrit language in their daily prayers and in the performance of various religious rites. The relation between Sanskrit and Konkani is well established. Thus Konkani is very close to Sanskrit as far as the vocabulary is concerned. It has preserved its heritage more than by any other Indian language. The words हांव (अहम्), बम्मूणु (ब्राह्मण), गोवु (गोधूम), नत्तु (नप्तु), कळप (कल्), भाण (भाजन), मत्ति (मृत्तिका), मंकड (मर्कट), म्हारक (महार्घ), पुर्थमलो (प्रथम), गुर्बीणि (गर्भिणी), दिष्टि (दृष्टि), अस्सिं (अशीति), विस्सरता (विस्मरति) are enough to prove this fact. Many other examples may be quoted. There are a number of tatsama words in Konkani. This close affinity to Sanskrit shows that Konkani existed at a time when Indo-Aryan speech had not yet become Sanskrit. The performances of religious activities followed by the chanting of Sanskrit mantras verily show the role of Sanskrit vocables in the day-to-day activities of the Saraswat Brahmins. The roots of Konkani thus entered strongly into the earth of Sanskrit.

Pali, Prakrit and Konkani

Yaska in his *Nirukta* notices the local varieties of Sanskrit words. During this period there were number of dialects prevalent among the local people. Dr. Sunitikumar Chatterjee in his book *Indo Aryan and Hindi* has pictured the situation of Aryan speech in North India at the time of the Buddha and even before that.³⁸ Here he speaks of an archaic form of the Udicya vernacular with elements from Madhyadesiya and Pracya dialects. According to him this was the polite language of intercourse and instruction among the Brahmanas. In the *Vedic Index* also reference is given to this effect.³⁹ These Brahmanas were writing their explanatory comments on Vedic texts and their theological and philosophical speculations in this dialect. In Konkani we can see all these traits assimilated. It shows the original trend of Udicya along with Madhyadesiya and Pracya in its sound system. The cerebral sounds in Konkani owe much to Udicya, the dentals to Madhyadesiya and the palatals especially the sound ष् to Prachya. The primitive sounds, घ् of Udicya, ध् of Madhyadesa, and भ् of Pracya are still preserved in their original as well as changed forms in the Konkani language. Thus the language used centuries before the Buddha took a colouring from the rapidly changing vernaculars, because this could not be avoided. The best form of Aryan speech was used in the Western region. The Konkani Brahmins, the followers of the *Rigveda* used a dialect nearest to the Chandasa and both in phonetics and grammatical forms it was looked upon as identical with Sanskrit. Further it has been influenced by the vocabulary and idioms of the vernaculars.

By 600 B.C., little before the Buddha, the Middle Indo-Aryan stage was apparently fully established in Eastern India while North-Western India and the Midland also probably, still preserved a good semblance with Vedic or (Old Indo-Aryan) in phonetics. Even before 600 B.C. the North Indian dialects were strongly influenced by the vernaculars, i.e. Prakrits. When Pali arose, the sway of Sanskrit was depreciated. The Sanskrit words in the so-called Saraswati Balabhasha, the forerunner of Konkani, were strongly influenced by Pali and Prakrit languages and were so greatly corrupted as to be difficult of recognition. The following are a few examples -

Sanskrit	Saraswati Balabhasha	Konkani
दुहिता	धीया	धूव
विद्युत्	विज्जू	उज्जो
पुत्रक	पुत्तक	पूतु
ग्राहक	गोह	घोवु
ग्रीष्म	गिम्ह	गीमु
वधूवरौ	बहूवर	व्होर
वापी	बावी	बारिं
वृक्ष	रुक्खो	रूकु
पिशाच	पिसाओ	पिस्सो
आह्वय	आबय	आपय
व्रज	वच्च	वच ⁴⁰

Pali being the original speech of the masses, it is quite natural that the dialects spoken at that time were influenced by this language. The ancient form of Konkani was also among these dialects and various tendencies common to Pali and Konkani may be traced as can be seen in the following vocables.

Sanskrit	Pali	Konkani
ऊर्ध्व	उब्भ	उब्बि
आर्य	अज्ज	अज्जो
उष्ण	उण्ह	हून
भक्त	भत्त	भात
पुष्प	पुप्फ	फुप्पां
मुद्ग	मुग्ग	मूगु
दुग्ध	दुद्ध	दूध
स्वप्न	सोप्प	सोप्पन
लक्ष्मी	लक्खी	लोककूम
तडाग	तळाक	तळें, तळयि
पीडन	पीळन ⁴¹	पीळप

At the time of Yaska the corruptions were there in a small number, but at the time of Patanjali, due to the elaboration and influence of Pali on other dialects, a corrupted language was formed in a decided manner and this was continued to be spoken. Magadhi Prakrit was a result of such a development.⁴² The influence of Magadhi Prakrit is very clear in Konkani. The use of the sounds व्, श् and ल् on places of ब्, स् and र् are the result of the influence of Magadhi Prakrit on the Konkani language. (This influence will be studied in detail in the section on 'The History of Konkani Sounds'). Magadhi Prakrit was very popular at that time.⁴³ The general characteristics found in the sound system of Prakrits i.e. the retention of long vowels and the simplification of consonant groups, have strongly influenced Konkani since long ago. The extensive use of the nasals in Konkani places this language very near Paisachi about which Crooke has assumed that a bhuta is that which speaks with nasal accent.⁴⁴ Paisachi being a dialect of North-West

India and since it is considered as the fourth language along with Sanskrit, Prakrit and Apabhramsa, it is quite natural that it has influenced the dialects prevalent at that time including the ancient form of Konkani.

History of Konkani Sounds

The original home of Konkani was in Brahmvarta, the tract between the Saraswati and Drishadvati river. Here the ancient form of Konkani was born and brought up. It was influenced by the dialects of neighbouring regions. The different trends of Kosali, Kauravi and Magadhi are found in Konkani even today. The language has preserved these trends mainly due to the tenacity of the Saraswat Brahmins to this ancient language and culture. In ancient times and even now they are the constant users of Konkani. A long term development of this language i.e. of about 5000 years, has given this language a variety of sounds and forms. For a detailed history of the Konkani sounds we have to go through the sounds of different dialects of Madhyadesa before the compilations of the Vedas. Kosali was the strongest dialect among these. Sauraseni and Magadhi formed the Eastern group. All these influenced the ancient forms of Konkani. Though these were different dialects, they influenced each other to a great extent being the dialects of the neighbourhood. In the Vedic language we can see the trends of Western region more than those of Madhyadesa, but in Konkani the sound system is closer to this region though it is influenced by Udicya and Pracya as well. The Vedic as well as classical Sanskrit and Konkani are seen very much closer to each other due to the close connection of the different dialects before the formation of

these languages in ancient times. Konkani preserves these ancient sounds of Madhyadesa more than Sanskrit. The sounds र and स can be quoted as examples.

The ancient groups of dialects formed a strong background for the development of the sound system of Konkani. Kauravi being the strongest in the Northern group, Sauraseni of the Western group and Kosali and Magadhi of the Eastern group, have strongly influenced all the North-Indian dialects of ancient times, and ancient Konkani is not an exception. In Konkani we can see an admixture of the various trends of these dialects. The sound system of Konkani is the result of such amalgamation of the sounds of different regions. For example, if we examine the Konkani terms दिक्कप and दिस्सप (both meaning to see) we can find that Konkani has retained the original sound स in spite of the influence of various dialects. In Sanskrit the स is changed to श due to the influence of Magadhi as in the root दृश् . Further the influence of Nagas, in pronouncing क् for श्⁴⁵ is seen in the Konkani form दिक्कप. Similarly the sounds उ and अँ abundantly found in Konkani can be traced as the influence of Kosali, the ओ as the result of the influence from Bengal and ए from Magadhi.

The North-Western region was the centre of Vedic culture in ancient times. The people of North-Western region contributed a lot in the development of ancient Indian culture. The Saraswat Brahmins also have the credit of such contributions. Sanskrit was the outcome of this culture, and it was the strongest medium of culture during ancient times. For the Saraswat Brahmins the language used for the rituals i.e. Sanskrit, and the language for day today affairs i.e.,

Saraswati Prakrit or Saraswati Balabhasha, were two different languages used by the same class of Brahmins. This has helped the Konkani language to become closer to the Sanskrit language. Sanskrit is a language which has imbibed many cultures of the different dialect-groups and Konkani also was able to reap these benefits from Sanskrit. The relation between Sanskrit and Konkani is very strong.

The sounds स्, श् and ख् are very old.⁴⁶ Konkani has all these sounds preserved in their oldest form. The usage of स् as well as श् for a number of words shows the special capacity of this language to retain the ancient trends. Examples are सिक्कप and शिक्कप, सिंगारु and शिंगारु, सिय्याळें and शिय्याळें, सिरापु and शिरापु, सींग and शींग, सिलो and शिलो, सेक्डि and शेक्डि. The frequent use of ण् in Konkani no doubt is a very ancient trend. Konkani even has words with ण् as the initial syllable, perhaps due to the Naga influence. The words with the final vowel as ओ as in इंगाळो, कोळो, अंबो, परवो, खोडो, कोडो, कोंडो, कोक्को, कोच्चो, कोल्लो, शेळो, भोरो, भोवरो, मंचो, मोट्टो, लोकटो etc. also show the ancient trend. These specialities in Konkani show the combination of the trends of different dialects existed during ancient times in North India. As the history of Konkani-speaking people is mostly covered with the peregrinations in different places, this language has the special feature of coining trends of the dialects of different places, through contacts and interactions. The Konkani sound system is full of such specialities. The primitive sounds घ्, ध्, भ् of West, Midland and East are still preserved in Konkani in the words - घासु, धा, भग्भगेवप etc. These are very close to the sounds of Vedic language. Along with these ancient trends the sound system of

Konkani places before us the various trends of developments seen for the long time since the Vedic period.

अँ, अ, आ, औ and उ

The most intriguing of all sounds in Konkani is the neutral अँ. Konkani has four forms of अ - अँ, अ, आ, and औ. As early as Vedic age अ had a closer pronunciation than that of short अ. A distinction had already been made between the samvrita (closed) and vivrita (open) pronunciation during the time of Patanjali. On his commentary on *Ashtadhyayi* Patanjali says - नैव लोके न च वेदे अकारो विवृतोऽस्ति संवृतो योऽस्ति सः.⁴⁷ This correctly gives the position of अ during the time of Patanjali. In Konkani we can see this samvrita अँ in its vocables as an initial, middle and final alphabet. For example अँदक (disgust). The distinction between samvrita अँ and short अ is not followed generally in writing Konkani. At the time of Patanjali the open variety of अ was followed only in grammatical treatises and not in local speech. This is an evidence to the fact that Konkani existed as a local dialect during the time of Patanjali and the samvrita अँ is still preserved in this language. This samvrita अँ in Konkani also has a sound of short ओ as can be seen in the examples- अँवंसोरु (ओवंसोरु), अँप्पूरबाय (ओप्पूरबाय), अँळकु (ओळोकु), अँवषेकु (ओवषेकु), अँसूरु (ओसूरु) etc. These sounds are interchanged without affecting the meaning. अँ is a sound which is half way between अ and ओ in Konkani.

In Indo-European languages there was distinction between अँ, अ and औ. In the Konkani language this distinction still exists while in many of the other Indian

languages it is not found. In classical Sanskrit only अ is preserved. During ancient times there were dialects which clearly presented the distinction between अँ, अ and आँ. आँ is the result of the influence of Eastern region, अँ is the contribution of the ancient dialects of India, which is still preserved by Konkani. These sounds are of great importance in the developments of sounds in Indo-Aryan languages. In Magadhi we can see आँ and औ at the place of short अ. In North-Western region ए was pronounced for अ which is still preserved in Gujarati बेन. Konkani also preserves this sound as we can see in the word शें (hundred). The different sounds of different dialects of ancient times was accepted by Konkani and in this language, these different forms are still preserved.

The उ found in Konkani is also another form of अ. उ is the characteristic feature of ancient Kosali. This sound is found in the Vedic Sanskrit instead of अ. In Konkani also this sound is frequently used. Many of the masculine nouns end in उ as can be seen in देवु (देव), रामु (राम), अपमानु (अपमान), अवषेकु (अभिषेक), पुष्कुरु (पुष्कर), फत्तुरु (प्रस्तर), बेलु (बिल्व), मामु (मातुल), लक्षु (लक्ष), वोरुवु (व्रीही). The sounds अ and उ were used simultaneously in word-formation in ancient times. The difference of अ and उ is the difference between the sound system of two ancient dialects. The influence of these dialects on Konkani during ancient times, was quite natural.

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It is supposed that when Vedic language was in a developing stage, there existed a dialect in which there was no cerebral sounds except ण्.⁴⁸ In this dialect even क् was

pronounced as a cerebral sound. This trend created a new vowel among अ, इ, उ and that was ऋ. It was a cerebral sound accepted only by Sanskrit among the Indo-European languages. ऋ is an evidence to the fact that besides consonants, the vowels also tend to become cerebral sounds. The र् of ऋ is a cerebral sound and shows a difference from the dental र् of Madhyadesa. During the time of Panini this dental र् was frequently used and the cerebral र् was not in vogue. In Konkani we can see both these sounds.

In Sanskrit the र् cerebralises the dental न् to ण्. In ऋ this cerebral र् is coherent. But in other Indian languages this ऋ is pronounced as अ, इ or उ and it tends to be a cerebral. The change of इ is supposed to be earlier than उ.⁴⁹ In Konkani we can see all these changes at one place. For example: ऋण > रीण, गृहम् > घर, तृणम् > तण, पृष्ठम् > फाटि, भृङ्गार > भिंगारु, वृक्ष > रूकु, भृकुटी > भोवरि etc. In the treatment of ऋ as a free sound or connected with a consonant, the trend of dropping of an alphabet is seen everywhere. In Konkani, examples can be cited ऋणम् > रीण, पृष्ठ > फाटि, नप्तृक > नत्तु, वृश्चिक > विच्चु. In the imperative mood कृ is changed to कुरु in Sanskrit, while in Konkani it is करि. इ is no doubt older than उ and this shows that Konkani has the tendency to retain the older forms. As in Madhyadesa there was no sound like ऋ. Yet Sanskrit possesses this cerebral sound which can be attributed to the influence of the North-Western area. लृ, the main trend of Magadhi, is the result of palatalisation of ऋ. In Vedic Sanskrit this लृ sound is absent.

In all Indian languages except Sanskrit, ऋ is used as

अर्, इर्, उर् and र्. Prakrits are the foremost languages to change this sound. Konkani also follows the line of Prakrit in the treatment of ऋ. Examples are

Sanskrit	Prakrit	Konkani
भ्रातृ	भाउ	भावु
मृदु	मिउ	मोवु
शृङ्खला	सिंखला	संकाळ
शृङ्ग	सिङ्ग	सींग
वृद्ध	वड्ड	वड्डप.

In some cases उ becomes open and is turned to औ in कुष्ठ > कोढ > कोड.

घ्, ध्, भ्.

In the process of the development of the sounds in ancient Indo-European languages, the role of घ्, ध्, भ् is very important. These are voiced and aspirate sounds which were developed in different places. Due to the trend of free movement of sounds seen among the ancient dialects, these sounds are interchanged in various dialects. Konkani also retains these sounds. All the primitive dialects were developed with the interactions of these sounds. The terms स्कम्भ and स्तम्भ in the Vedic language with the same meaning can be quoted as examples. घ् was originated in the North-West, ध् in Madhyadesa and भ् in the Eastern region. Similarly स्कम्भ and स्तम्भ were the products of two different areas. These changes found in the ancient dialects were not affected in meaning or other activities of the language. Examples can be cited in रुंघ् = रुंभ् (to surround), घस् = भस् (to eat), धृङ्ग = भृङ्ग (black bee)⁵⁰ which show the free movements of घ्, ध् and भ्. These sounds are the peculiarity

of Indian languages. Konkani has developed her sounds from different sources.

The घ् in the end of words turns to ह् and so also in initial घ्. Yaska refers to this in his *Nirukta*.⁵¹ Konkani has closely followed all these changes. The Konkani हूम from घर्म, हुंगप from घ्राण and हत्या from घात can be quoted as examples. The change of ह in the place of घ is quite natural. The ह in some cases turns to स and श as in Konkani. The process of transformation can be given as घिम् > हिम् > शिम् > शीं. This can be considered as a special stage of the development of sounds in ancient languages. The change of घ् to ग् and क् shows the deaspiration of घ्. The term घर (house) in Konkani, धार (fort) in Prakrit are connected with the act of enclosure. The other forms of घर are found usually in गर and कर. The Sanskrit term कारा (jail) also shows some connection with this enclosure. The Sanskrit term घूर्णन and घ्राण, Konkani घूर्वप and घाणि, also are connected with this old sound घ्. Sanskrit root वह् and Konkani व्हावप originated from वघ् are connected with the sound घ्. Konkani has a number of vocables with initial घ. When we compare Konkani घडायु and घोवु with Desi गण्डक and गोह, घर with Sanskrit गृह, घोल्गो with कुलक, घणघणि with Sanskrit कण, घासु with Sanskrit ग्रास, घेवप with Sanskrit ग्रहण, घळावप with Sanskrit गल्, we can find that Konkani is very particular in retaining this old sound in her vocables. The tenacity for the retention of this sound has tempted this language to show this trend even in the loan words. If we compare the Marathi गीर with Konkani घीरु, Malayalam കിര with Konkani घाण, Hindi गोलमाल with Konkani घुलमालु this tendency of Konkani to stick to this ancient sound is very

clear.

The North-West region has presented many words beginning with the sound घ्. Prakrit possesses these sounds which are not found in Sanskrit. For example: घंघोर (wanderer), घंचिय (oilman), घण्ण (heart), घत्त (to throw), घाणो (a crusher), घिट्ठ (hunch-backed), घूर (thigh) घुसल (to churn), घोडिय (friend), घंघल (quarrel).⁵² The term घाण is still used in Konkani in the form of घाणो.

That Konkani is one of the oldest languages of India is very clear by the treatment of ध् in its vocables. The oldest sound ध् in धस्त was replaced by द and ह respectively in other languages while Konkani has preserved the original ध in the term धा (ten). In Persian, the term धस्त is replaced by दस्त (work). In Sanskrit it is हस्त (hand used for doing work) and in Pasto दस्त is used to denote hand and also number ten. The source of the term in Konkani धा also is the same. It has preserved the original sound in this case. Similarly the root ध्वर्⁵³ (to burn) the Konkani word सारि (mortal remains of the human being in the form of ashes) is developed. Here the ध् is changed first to ह् and then to स्. It is a common practice with the old dialects to change ह to स in ancient times.⁵⁴ When compared to Sanskrit and Prakrit, Konkani has succeeded in retaining the ancient sound as in the term धोलु (drum). In Sanskrit the term is ढौल and in Prakrit it is दोल्ल. When we compare Konkani terms with Sanskrit we will be able to see that Konkani preserves the old sound in many cases while Sanskrit does not. For example –

Konkani	Sanskrit	meaning
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धंकणे	ढक्कन	lid
धड्डावप	ताडन	to pound
धरारि	शीघ्र	quickly
धक्कूलो	द्वितीयको	younger
धाळूक	दालि	cotyledon
धूव	दुहिता	daughter
धपटप	दमन	to suppress

This trend can be seen in the loan words also as in the case of the Konkani term धल्लाळु originated from Arabic दलाल.

The transformation of धर् can be seen in सर् = to move. Konkani has produced a number of words from this root viz. सरप (to move), सोरोपु (serpent), सारनि (broom), सुत्तु (thread worm), सळ्ळसळावप (to piss), सरसरी (hurriedly), सिरिसिरेवप (to drizzle), सीर (nerve), सुसुरेवप (to creep). The terms हल्लप (to move), and होळप (to flow) are the transformations of सर् where स् is changed to ह् and र् to ल्. Similarly from the ancient root इध्, Konkani has developed the term हंगा (=here). The ancient sound ध् in this root has been transformed to an aspirate sound ह which is found in Sanskrit इह . But the source of Konkani is different. Due to the free movements of sounds इध् is transformed to इघ् which is evident from the term इङ्घे in Bangaru.⁵⁵ Konkani term हंगा is very close to the Bangaru term.

The भ् sound was developed in Magadha and other Eastern regions. The words, meanings of which are related to lustre, start with भ् sound. The Sanskrit root भास् is an example for this. The Konkani terms भासोतु (hearth place), भग्ग जावप (to blaze), भग्भगेवप (to blaze), भग्भगु (blazing), भग्भगि

(blazing), भत्तो (bellows) भुर्गावळि (dry weeds ready for fire)—all are connected with भ् and all the terms have a meaning connected with lustre. The root भास् not only in Konkani is an example for the ancient sound भ् but also carries the age-old Brahmanical culture of yajnas (sacrifice). The root भास् in Konkani gives two meanings viz- (1) to shine and (2) speech. This root is accepted by Konkani in both the senses invoking of the gods and lighting of the sacrificial fire for offering oblations in the fire i.e., the ancient culture of the sacrifices. When compared to Sanskrit, Konkani retains this ancient sound in some of its vocables which is not found in Sanskrit. For example — Konkani बोंभावप (बंब् = to tie a network of strings), भायर (बाह्य=outside), भुत्तळ (बुस्तम्=fibers of the jackfruit), भुर्गे (अर्भक=child), भूक (बुभुक्षा=hunger). In loan words also Konkani retains this sound. The Portuguese terms 'boiao', 'abobora' transformed as भुय्यावं and भुभ्रो in Konkani also show this tendency.

The Konkani terms भोवंप (to wander), भोव्वोरु (bee), भोवरो (top), भाण्डि (cart) are formed from the root भर् =to whirl. प्, ब् and व् are the transformations of भ्. From भर् are produced पर् and वर्.⁵⁶ The Konkani terms वट्टप, वट्टें, वड्कूळें, वंकूडें, वोडो are developed from वर्. Another form of वर् is वल्. The Konkani terms वळइ, वोळें, बोळें, वाळावप, वाळो are connected with वल्. Transformation of भ् to ब् can be seen in Konkani बोंबूलि and जंबयि from Sanskrit भर्म and जृम्भ्. In Konkani जोपकयि from Sanskrit जम्भ् the transformation of भ् to प् is available.

In the time of Yaska both भृ and ह् were used. Panini has treated ह् as the standard and भृ as the Vedic sound form.⁵⁷ This shows that during the time of Panini only ह् was

in use and भृ was treated as old sound.⁵⁸ Similarly ग्रह् was popular at the time of Panini instead of ग्रम्. Examples for voiced aspirates transforming to ह in Konkani are- म्होवु (मधु), ल्होवु (लघु) etc.

च्, ज्, य्, व्

The Palatal sounds च् and ज् are of later origin but the change of य् to ज् is very old. This change was the characteristic feature of North-West region. Konkani frequently changes य् to ज् as can be found in यमल > जवळ, यादृश > जस्लो, यज्ञोपवीत > जन्नूवें, युद्ध > जूझ, यूथी > जूयि, योगी > जोगि, यात्रा > जात्रा, यमुना > जमुना. The change of ज् to द् which was in practice in ancient days can be found in Sanskrit form दायज which is originally जायज. Konkani retains the old form जायजि. The change of ज्, द् to त् is found in Konkani. The Arabic कागज changed to कागत is an example for this.

य् and व् are interchanged in words. The option for Sanskrit याति is found in the form of वाति. Konkani has developed वच्चप from the form वाति. Compare with Sanskrit व्रजति, Prakrit वच्चइ, and Konkani वच्चप. Similarly Sanskrit ज्वल् is transformed in Konkani as वल् and वोळ्पप. Sanskrit वीज् (जीव्) becomes वीवप in Konkani. The use of व् for ज् is the characteristic feature of North-Western region.

Cerebral Nasal sound ण्

The place of cerebral nasal sounds is very important in the development of the ancient Indo-Aryan sounds. ण् is very prominent among these. The Modern Indian languages such as Punjabi, Marathi, Sindhi, Gujarati, Rajasthani, along

with Konkani use this sound very frequently. In Konkani न is replaced by ण in many instances as in एककूणीस (एकोनविंश), न्हाण (स्नान), व्हाण (उपानह), लस्सूण (लशुन). In Konkani there are words beginning with this sound. Examples are — णव्व, णवि, णव्वावो, णव्विं etc. This is a peculiar feature of this language. This sound is the characteristic feature of the North-West region. Neither this was used in Midland nor in places from Vrajadesa to Assam. The Eastern region also did not use this sound. The prominence of this sound in Konkani is enough to show the excessive North-Western influence on this language. Prakrits also use this sound frequently. In Apabhramsa, without any distinction ण् is used everywhere. Scholars are of opinion that this sound was once used in Midland and Eastern region. But afterwards it disappeared. In Vedic Sanskrit this sound is used in plenty but in Vedic roots there is no ण्. Here the existence of ण् was the result of the influence of other dialects at that time. Pali, Prakrit and Apabhramsa can be treated as languages well known for the use of ण्. Konkani frequently uses this sound unlike classical Sanskrit.

In Vedic language the cerebral nasal ण् was used as an initial sound. Konkani even now retains this practice. After the written form of the Vedas, the initial ण् disappeared. The reason was that the Vedas and classical Sanskrit by that time was the property of Madhyadesa and in this region ण् was not in use. In Prakrit there are many words with initial ण्. For example— ण, णई, णिडालं, णाडी etc. But in Sanskrit there is hardly any word in real use beginning with ण्. All the words with initial णा begin with न. न is sometimes liable to be changed to ण when preceded by prepositions like प्र, परि, अंतर् as in प्रणति, परिणय etc. The Sanskrit न always becomes

ण in Prakrit - as in वक्खाण (व्याख्यान), णिट्ठुरो (निष्ठुर), तआणि (तदानीम्), तिण्णि (त्रीणि), मसाणं (श्मशानम्) etc.

ब्

ब् was very prominent in ancient times. This sound was used mainly from Vrajadesa to Bengal. Bengali has substituted ब् in the place of व्. In Sanskrit both ब् and व् are used. Konkani has retained this ब् in its vocabulary. But in tatsama and tadbhava words व् is substituted by ब्. For example — एकवक्त > एकवगत, वर्द्ध > बडि, वप् > बप्पा, द्वादश > बारा, वर्तुल > बट्टल, वलय > बोळें, द्वात्रिंश > बत्तीस, वर > बरें, वरशृङ्ग > बस्सींग, वाल > बाल etc. In some cases व् is retained as in वार > वारु, वर्द्ध > वड्डप, वण्ट् > वंटप, व्रज् > वच्चप, वक्र > वंकूडें etc. The tendency of Konkani to preserve the ancient ब् can be seen in the loan words also. The words विलायत > बिलाति from Arabic, Vaso > बशि from Portuguese and വളവ് > बळव വടക്കു > बडक, വരവ് > बरव, വര > बोरो, വലിവ് > बलीवं, വിண்ண > बित्त, വാരം > बारु etc. from Malayalam. This can be termed as an influence of Magadhi on Konkani where ब् was frequently used in place of व्. Thus it can be seen that the role of ब् in the word formation of Konkani was very important since ancient days. Sometimes प् is substituted by ब् as in प्रेष् > बळवप, प्राशन > बरसो. भ् is also changed to ब् as in भ्रष्ट > बट्टप, भुग्न > बवगप, भार्या > बायल, भेक > बेब्बो, भर्म > बोंबूलि. In rare cases म् also can be seen replaced by ब् as in मत्कुण > बिक्कुण्डु, म्लान > बावंप etc. The influence of Prakrit made Konkani accept the sound व् instead of ब् as in the case दीप > दीवो. Similarly भण् is changed to म्हण् and not बण्. In ancient word forms व् was also used along with ब् as a substitute for प्. In Maithili ब् is used in the end of words

as in खोलब, उपटब, उभरब, फरब etc. In Konkani this ब् is substituted by प् as in धरप, करप, वच्चप, एवप etc. The use of ब् is the trend of the Eastern languages. In Sanskrit ब् and व् are used optionally in many words. The influence of Sanskrit on Konkani has made this language to accept both the sounds ब् and व्. The original sound was ब् and व् was the result of the etiquette of Brahmanas.⁵⁹ As in Vrajabhasha and Avadhi, though Konkani also uses both the sounds, the affinity is seen towards ब् which shows the antiquity of this language.

र्, ल्

The matter of र् and ल् formed an important point in dialectal diversity in ancient times. At first there was only र् and not ल्. But in classical Sanskrit and Pali both र् and ल् are found. Magadhi of the Eastern region eliminated र् and possessed only ल्. Due to the influence of Magadhi this trend was pushed on further into the interior of the country. Dr. Suniti Kumar Chatterji observes that the tendencies of the change of र् to ल् were as old as 10th Century B.C. or even earlier.⁶⁰ र् and ल् sounds were always interchanged in ancient dialects. This change is recorded in रलयोरभेदः. र् was the characteristic sound of Madhyadesa and ल् of Magadha. Konkani has preserved this र् in the vocables especially in रक्कूड instead of Sanskrit लकुट. Yaska also refers to this change in his *Nirukta*. He says that there were two forms of the ancient words. One with र् and other with ल्. He has given prominence to र् in his commentary.⁶¹ In 8th and 9th centuries B.C. र् was frequently used. In Sanskrit र् and ल् are optionally used as in रम् लम्, रोहित लोहित, रघु लघु. But this trend is not found in Konkani. The Vedic र्

is transformed to ल् in classical Sanskrit. Konkani is closer to Vedic Sanskrit in the use of र्. In Veda, ancient ल् is transformed to र् and the same trend is found in Konkani रक्कूड for Sanskrit लकुट . The Vedic रम्भ् becomes लम्भ् in classical Sanskrit. This transformation of र् to ल् occurred after 8th century B.C.

ल् is often transformed to ऌ, a cerebral sound. In the *Rigveda*, we can see this transformation in ईळे. This is a common feature of the Dravidian languages and Konkani also follows this. The Konkani vocables लळप (लुण्ठन), लळित (ललित), लाळ (लाला), लाळना (लालन), लोळो (लोल) etc. can be cited as examples. This cerebral sound was a characteristic feature of ancient Indo-European language and Vedic language. Konkani has preserved this. Marathi, Rajasthani, Bangaru and the Dravidian languages also show this trend.

In Sanskrit there were two kinds of र्. One is dental and the other cerebral.⁶² In Konkani both these sounds are frequently used as can be seen in the following examples -

dental र् in रूप, रुचि, राग, रवि, राशि, राज्य, रीति, रेवं, रोम, रिज्जप, रोगि etc.

cerebral र् in रग्गत, रक्कप, रंदप, रन्नणि, रळ्ळप, रंपप, रवंदयि, रिंटो, रुक्को, रीण etc.

Besides this, र् and ल् are found as the transformation of त् and द्. This trend is frequently found in the languages of the Nagas. In the south of the Midland area Nagas were found in abundance. Konkani also shows this trend as in वोद > वोळ्लें, वत् > वरि etc.

श्, ष्, स्

श् is the prominent sound in this group. In the field of palatalisation this sound is very important. The शतम् category was formed on the basis of this sound. In Magadhi this sound is used in abundance. The स् in Magadhi before ल् becomes palatalised. The older form of श् was ल् which was a dental originated in Madhyadesa. The Indus people did not have palatals in their phonetic system. It was a later introduction.⁶³ Hence the स् is supposed to be the older form. Yaska in his *Nirukta* speaks of this difference and says that श् is only the transformation of स्.⁶⁴

Konkani has accepted both these sounds श् and स्. Yet स् is used frequently. The Magadhi influence is very clear on this language. Yet, Konkani always has tried to retain the old sound स् which shows its strong connection with the Midland area. In the use of स् for श् Konkani shows a great difference from Sanskrit as can be found in the following examples. साडि (शाटी), सोव्दु (शब्द), सोस्सप (शोषण), सोस्सो (शश), सवणें (शकुनि), सूणें (शुनक), सूंक (शूक), सुक्कें (शुष्क), साळ (शाला), सांग (शिबिका), सिरापु (शाप), पासु (पाश), वासो (वंश). Here Konkani seems to be closer to Prakrit as is evident from the examples:-

Sanskrit	Prakrit	Konkani
शिशिल	सडिल	सड्डळ
शाल्मली	सामारी	सव्वरि
शिशुमार	सुसुमार	सिस्सरि
शुष्क	सुक्ख	सुक्कें
शुनक	सुणह	सूणें
शुण्डा	सुण्डो	सौंडाळ

शिश्न
शपथ

सिण्ह
सवह

सोत्रे
सोवे

In rare cases Sanskrit स् is transformed to श् in Konkani as in शेंट (सटा), शेड (सटा), शिश्न (सीस). In some cases Konkani accepts both the sounds स् and श् as can be seen in the following examples,

Sanskrit	Konkani
शृङ्गार	शिङ्गारु, सिङ्गारु
शनिवार	शेन्वारु, सेन्वारु
शाण	शाण, साण
शिक्षा	शिक्कप, सिक्कप
शीतल	शिय्याळें, सिय्याळें
शृङ्ग	शींग, सींग

whereas, in Sanskrit only श् is retained. In Sanskrit the influence of palatalisation was so great that except for some cases स् was transformed to श् after ए, के, खे, गे, घे, चे, छे, जे, ते, धे, ने and after ल् and व् but not in Konkani. श् is the speciality of Magadhi Prakrit. Konkani seems to be closer to Pali and Prakrit in the use of स् in which there is no शकार. During the reign of Asoka and Chandragupta Magadhas spread all over the country and their language also ruled other languages in the country.⁶⁵ When Magadha influenced all other languages and a palatalisation of श् was affected, the original sound system of the languages of Madhyadesa was protected by the spoken dialects. Thus ancient sounds were retained in spite of the change.⁶⁶ The old form of Konkani was among these spoken dialects and these trends are still retained in this language.

The स् of Madhyadesa changed into different sounds in various dialects. In Dravidian languages this was changed to त् and च्. In Aryan languages this has changed to छ्. As छ् is an aspirate sound, it is quite natural that it has certainly some connection with ह्, an aspirate sound. It is to be noted that the change of स् to ह् and छ् are quite natural. In the Aryan stock there are languages which had changed स् to छ्. But Konkani does not follow this. Instead, च् and छ् are transformed to स्. Examples are - सिंदप (छिद्), सालि (छल्लि), सत्ते (छत्र), साण (छादन), सळि (छाया), सुंगट (चिङ्गेट), सुंटप (छुट), सोडवण (छोरण) etc. Similarly त् and क् were used in ancient time instead of स्. The primitive sound भ् was transformed to ब् and प् and also to स्. Konkani भज्जप (scorch) was transformed to सिज्जप (boiling) and then to कर्पप and कडवप, thus changing the sound स् to क्. The terms कर्वेवप (to be blackened) from क्षार and किर्डप from क्ष्विड् can also be treated under the same category. च् and क्ष् were treated as homophones of स्. The examples given above are enough to clear this fact. Again the transformation of स् to क् can be found in the Konkani term किंचाटि (सीत्कार, चीत्कार), कुंबास्तरि (सित्तिरि) etc.

The sound ष् was frequently used in North-Western region. In Sanskrit this sound is very rarely used. In a few vocables ष् comes as the initial syllable. But in Konkani this is changed to स् and छ् as can be seen in स (षट्), छाणवि (षण्णवति), छाशिं (षडशीति), छास्तरि (षट्सप्तति) etc. Only in tatsama words, ष् is preserved. In Sanskrit also ष् is formed due to the transformation of स् when connected with र्. This is the cerebral form of स् when it comes in company with cerebral mutes. क्ष् is formed by the combination of क् and

ष् which is changed to क or क्ख in all the local dialects including Konkani. In Konkani the Sanskrit term कक्ष has transformed into खक्के.

Aspirate sounds

According to historical linguistics, these sounds were used frequently in Indo-European languages. These sounds are a special feature of North-Western region of India. The two ancient forms स्कम्भ and स्तम्भ from Sanskrit need special mention here. This is an example for the free movements of sounds in ancient India. The characteristic sounds of different places when intermixed with each other resulted in the free movements of such sounds. Konkani has accepted the North-Western form for its vocabulary in खंभो and खांबु. The simplification of the conjunct consonant स्क by an aspirate ख is worth noting. In Vraj, Bundelkhand or Avadh, the forms of स्त were accepted instead of स्क. The form ठढ is developed on the basis of स्तम्भ and not स्कम्भ. Here Konkani is seen closer to the North-Western region which was supposed to be the ideal in the use of languages. स्क was the outcome of the North-West and स्त of Madhyadesa. The Konkani word खाण (= space) from Sanskrit स्थान and खाल (= below) from Sanskrit स्थल or तल्ल are also the examples for aspirated sounds.

The demonstrative pronouns ओ, ऊ, ई in Maithili language were once aspirate sounds.⁶⁷ These have lost their aspiration. But Konkani still keeps the aspirate sounds as in ख्हो or हो (this person), ख्हें or हें (this thing) and ख्ही or ही (this woman). The ह was the change of स > ह from Sanskrit असौ. The voiced aspirate sounds are the hall-mark

of Aryan languages. Konkani still keeps these sounds. The Konkani terms सांझ, वांझि which are the results of the gradual developments of सन्ध्या and वन्ध्या, show the tendency of changing of the primitive sound ध् to an aspirate sound झ्. Thus झ् and ज् in Konkani can be attributed to the primitive sound ध्. In Pali and Prakrit the sound झ् is prominently used. But Konkani is seen closer to Sanskrit in this. The term जटा or सटा in Sanskrit takes the form of शेंट in Konkani which is closer to Sanskrit सटा than Prakrit झांट. In Sanskrit and Konkani च is used frequently but झ only in rare cases.

Voiced aspirates are important in the history of sounds. These are treated as older than unvoiced aspirates.⁶⁸ झ् was most frequently used in the Western region.⁶⁹ Though Konkani has some words with झ as in झरप, झगलावणि, झगझगु, झगडें, झय्तें, झोळि, झोडु, झळ्ळें, झांकि, झार, झिगळि, झुमझुमु, झोल्लो, they are very few in number. Here Konkani and Sanskrit go hand in hand with each other.

Accent

In the Indo-European languages accent was dominantly a pitch accent, in which the emphasis characterising the words in their formative period was retained. This was well preserved in the Vedic and in the early Greek. By the middle of the first Millennium B.C. most of the Indo-Aryan dialects abandoned the pitch accent for a new kind of accent i.e. stress accent. In Konkani, stress accent is frequently used. In Vedas accent was not used for creating difference in meaning. But in the Naga languages least stress is connected with difference in meaning. Due to the influence of Western region in the Vedic language and some Indian

languages like Punjabi, Marathi and Konkani, accent is frequently seen. In Konkani, like the Naga languages, accent creates difference in meaning. Originally stress was on the first syllable. Konkani still keeps this trend. The Konkani words स, पोट, हींग, देड, जीब etc. show the accent on the vowel point on the first syllable. In Bengali, stress is on the first syllable but in Maithili it is on the second as in अकास, नरायन etc. In Konkani, this trend can be seen in the words कुंडो, चेल्लो, चेल्लि, घराक, अम्मि etc. The words which contain three or more than three syllables in Konkani have the stress on the third syllable as in करतल्लो, दाखोटो, किरलो etc.

In the Vedic language, udatta, anudatta and svarita used to play a vital role. But in later Sanskrit their use was given up. The short, long and the elongated vowels played a similar role as in कल, कला, काल etc. In Avadhi and Konkani this is found in rare cases where the dialect does not like the stress accent on the first syllable, it is shortened. In Konkani, the words ँकलो or एक्कोलो from Sanskrit एक, stress is on the first syllable because of the shortening of the long ए. Sometimes it so happens that this syllable is elided. These examples show that the stress accent is sometimes connected with the length of the vowel.

In Indus language, it was found that change of accent results in change of meaning. A slight phonetic change is enough to transfer the meaning. उणुष means 'it produces light' while उनुस > उरुस means 'light' or 'brightness' which is metaphorically used for protection or safety.⁷⁰ In Konkani also the meaning is changed due to the stress in a syllable as in येतलें (= will come) and येतल्ले (those who come), खेळतोलो (= will play) खेळतल्लो (= he who plays), पिंजलें (is

torn) पिंजल्लें (torn). Here the first is used for denoting a verb while in the second, a change of accent results in the use of the word for an adjective. Similarly the terms नवें (new) and नावें (Is it not so?) give different meanings. The terms सम जावप (to be equal) and सम्म जावप (to be destroyed), तँटिट (shortage) and तटिट (screen) are examples for the change of meaning due to a stress. Here the lengthening and shortening of the vowels result in a stress accent and change of meaning. The use of the elongated (pluta) of ancient days has however, now got restricted to a vocative use, or as in Konkani for placing extra emphasis on the expression as in अगो, अरे, रामा, सीता etc. This can be treated as a direct link between our Vedic forefathers and our ancestors from whom we were able to adopt this trend.

The sound system of Konkani is the result of the different influences of the neighbouring dialects in ancient times. Konkani language is as old as Vedic Sanskrit and shows affinity to the ancient sounds of Midland. The ancient dialects did not have cerebral sounds. These were later additions in Sanskrit as well as Konkani due to the influence of neighbouring dialects. Cerebral sounds were the result of the contacts with the Western region and palatal sounds especially were the result of the contacts with the Eastern region. There were different centres for different sounds in ancient times. The interactions between the people of these centres produced a co-ordinated sound system for Indian languages. Konkani was not an exception. The sound system of this language is a mixture of Midland, North-Western region and Eastern region. The affinity of Konkani to Sanskrit and Prakrit is of special importance.

B. Konkani Sounds with Special Reference to Sanskrit and Prakrit

The sound system of Prakrit and Konkani differs in many respects from that of classical Sanskrit. A list of vowels and consonants in Sanskrit, Prakrit and Konkani is given below.

Sanskrit	अ	आ	इ	ई	उ	ऊ	ऋ (Short and long) लृ	
Prakrit	अ	आ	इ	ई	उ	ऊ	—	Vowels
Konkani	अ	आ	इ	ई	उ	ऊ		
Sanskrit	ए	ऐ	ओ	औ				
Prakrit	ऐ	ओ					—	Diphthongs
Konkani	ऐ	ए	ओ	औ				
Sanskrit	क	ख	ग	घ				
Prakrit	क	ख	ग	घ			—	Gutturals
Konkani	क	ख	ग	घ				
Sanskrit	च	छ	ज	झ				
Prakrit	च	छ	ज	झ			—	Palatals
Konkani	च	छ	ज	झ			—	Palato alveolar ⁷¹
	चै	छै	जै	झै			—	Dento alveolar
Sanskrit	ट	ठ	ड	ढ	ळ			
Prakrit	ट	ठ	ड	ढ	ळ		—	Cerebrals
Konkani	ट	ठ	ड	ढ	ळ			
Sanskrit	त	थ	द	ध				
Prakrit	त	थ	द	ध			—	Dentals
Konkani	त	थ	द	ध				
Sanskrit	प	फ	ब	भ				
Prakrit	प	फ	ब	भ			—	Labials
Konkani	प	फ	ब	भ				

Sanskrit	य	व	— Semi vowels
Prakrit		व	
Konkani	य	व	
Sanskrit	र	ल	— Liquids
Prakrit	र	ल	
Konkani	र	ल	
Sanskrit	श ष स		— Sibilants
Prakrit		स	
Konkani	श ष स		
Sanskrit	ह		— Aspirate
Prakrit	ह		
Konkani	ह		
Sanskrit	ङ ञ ण न म		— Nasals
Prakrit		ण म	
Konkani	ङ ञ ण न म		
Sanskrit	ं		— Anuswara (Nasal)
Prakrit	ं		
Konkani	ं		

The true palatals of Sanskrit do not exist in Prakrit as well as Konkani. They were lost when they were in the intervocal position singly in Prakrit. The double palatal of Prakrit when in intervocal has survived, but everywhere with a sibilant glide and thus becomes an affricate. Konkani distinguishes two series here — palato alveolar and dento alveolar.⁷² Dentals have not changed their articulation generally in Konkani. But in some cases the sound ल has become ळ as in माला > माळा. In rare cases प् is transformed to फ् as in पुष्प > फुप्पा in Konkani. Among the nasals Prakrit preserves only ण and म. In Konkani three nasals are retained

- ण, न and म. ङ and ञ exist only in combination with their class consonants as in अङ्ङण, पञ्चेवीस etc.

Vowels

Treatment of ऋ

ऋ was retained just dialectically. In most of the cases ऋ is unknown in Prakrit. ऋ is retained only in Sanskrit tatsama words. As a sonant ऋ is pronounced with a tinge of अ, इ, and उ. It is represented by अ, इ, and उ, र, री, रु, or रू. This breaking up of ऋ can be seen in certain isolated cases in the *Rigveda* itself and this trend was completed in M.I.A. and N. I. A. ऋ=अ is the usual treatment in the South-West and ऋ=इ is of the North-West.⁷³

ऋ > अ

Sanskrit	Prakrit	Konkani
गृहम्	घरं	घर
घृष्ट	घट्टो	घट्टि
तृतीयम्	तइअं	तइ
तृणम्	तणं	तण
मृत्तिका	मत्तिअ	मत्ति
जृम्भते	जम्भाअइ	जंबयि
नृत्यति	णच्चइ	नंचप
वृषभ	वसह	वस्सूर
जागृ	जग	जगोरु

In the above examples Sanskrit ऋ has been changed to अ both in Prakrit and Konkani. There are instances where this ऋ becomes आ in Prakrit and अ in Konkani. For example-

ननान्दृ

नणन्दा

नणंद

In some cases ऋ becomes आ in Konkani and अ in Prakrit as in

पृष्ठम्	पट्ठी	फाटि
वृद्धि	वडिढ	वाडि
वृक	वग	वागु

In the following examples the अ becomes ओ in Konkani, but not in Prakrit. Examples are –

मृदुकम्	मउअं	मोवु
मृतकम्	मडअं	मोडें

ऋ > इ

भृङ्गार	भिङ्गारो	भिङ्गारु
शृङ्गार	सिङ्गारो	सिङ्गारु
वृश्चिक	विच्छुओ	विच्चु
दृष्टि	दिट्ठि	दिष्टि
कृशर	किसरो	किस्सीर

In ऋणम् > रिणं > रीण and शृङ्ग > सिङ्ग > सीङ्ग Prakrit gives इ while it is lengthened in Konkani. In some cases इ becomes अ in Konkani. For example

शृङ्खला	सिंखला	संकाळ
विस्मृत	विसरिअ	विसरप

ऋ > उ

प्रावृट्	पाउसो	पाउसु
भ्रातृक	भाउओ	भाउ
ऋजु	उज्जु	उज्जो

In वृक्ष = रुक्ख = रूकु the उ is lengthened in Konkani. In some cases Konkani gives इ instead of Prakrit उ. Examples are –

मातृका	माउआ	मायिं
जामातृक	जामाउओ	जावयिं
ऋ > ए, ओ		
वृन्तम्	वेण्टं	वेंटि
दृश्	देक्क	देक्कप
ग्रहीतुम्	घेतुं	घेवप
भृकुटी	भूमया	भोवरि

It is clear from the above list that the Sanskrit ऋ has changed in Prakrit and Konkani to अ, इ and उ generally and in some isolated cases to ए and ओ. There is similarity in this change in Prakrit and Konkani in many cases.

Diphthongs ऐ and औ

Prakrit has not retained ऐ and औ. Konkani has these sounds only in tatsama words as ऐश्वर्य, ऐतिह्य, औषध, औत्सुक्य etc. Generally ऐ developes into ए and औ into ओ. Before a doubled consonant ऐ becomes short एँ in Prakrit. The same is the case with Konkani also. For example –

Sanskrit	Prakrit	Konkani
तैल	तेल्ल	तेल

But in वैद्य > वेज्ज > वोय्दु, ऐ becomes एँ in Prakrit and ओ in Konkani.

In the case of औ Prakrit and Konkani change the Sanskrit औ to ओ. Examples are –

चौर्य	चोरिय	चोरप
धौत	धोद	धोवें
पौराण	पोराण	पोर्ने

In मौञ्ज > मुञ्ज > मूँजि, औ is transformed to उ in Prakrit and ऊ in Konkani.

Lengthening of Short Vowels

A short vowel before र + consonant is very often lengthened in Prakrit and Konkani simplifying the consonant group. For example —

कर्तुम्	काडुं	काडूंक
गर्गरी	गागरी	गगगारि
कर्म	कम्म	काम
मर्कट	मक्कड	मंकड
मनुष्य	मणुस्सा	मनीष

In अद्य > अज्ज > आजि and अष्ट > अट्ठ > आट Prakrit retains the short vowel while in Konkani it is lengthened. In some cases lengthening of the short vowel is optional in Prakrit while Konkani keeps the lengthened form.

जिह्वा	जीहा, जिब्ब	जीब
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A final short vowel is sometimes lengthened in formation of a compound especially with numerals as can be seen in पञ्चा, छा, सत्ता, अट्ठा. Examples are —

Sanskrit	Konkani
पञ्चसप्तति	पंचास्तरि
षट्सप्तति	छास्तरि
षडशीति	छाशिं
सप्तनवति	सत्ताणवि
अष्टनवति	अट्ठाणवि

A short nasal vowel before an immediately following र or a sibilant is sometimes lengthened accompanied with the

elision of the nasal. For example

विंशति	बीसा	वीस
त्रिंशत्	तीसा	तीस
चत्वारिंशत्	चत्तालीसा	चालीस

The lengthening of the sibilant is not found in Konkani.

Shortening of Long Vowels

Long vowels are often shortened in Prakrit and Konkani.

For example –

आम्र	अम्बिर	अंबो
मार्जार	मज्जर	मज्जर
मार्ग	मग्गो	मग्गो
आक्रान्त	अक्कान्दो	अखांतु
आर्य	अज्ज	अज्जो
आत्म	अप्पा	अप्पण
चूर्ण	चुण्ण	चुन्नो

But in ग्रीष्म > गिम्ह > गीमु Prakrit retains the shortened vowel. Konkani does not.

Before consonant group ए becomes एँ and ओ becomes short ओँ as in

ओष्ठ	ओट्ठ	ओँट.
एक	एक्क	एक
पेय	पेज्ज	पेज

Sometimes इ and उ are seen in lieu of एँ and ओँ.

Examples are –

प्रकोष्ठ	पउट्ठ	पोट्टि
मौज्ज	मुज्ज	मूंजि

In Konkani this is not followed strictly.

A long vowel that occurs before an original consonant group from which develops a single consonant through assimilation or rather its phonetic substitute through elision, remains long. Such cases occur when one of the consonants is either र or a sibilant. Examples are –

दीर्घ	दीह	दीग
मातृका	माउआ	मार्यिं
मातृष्वसृका	माउस्सिअ	माउसी

Separate Vowels

अ > इ

पक्व	पिक्क	पिक्कप
अङ्गार	इङ्गाळ	इङ्गाळो
ललाट	निडाल	निङ्डळ

अ > उ, ओ

Before and after a labial अ becomes उ or ओ.

प्रथम	पुढम	पडवो
वाह्य	वोज्झ	वोज्जें

In अमावस्या > अमावसा > उम्मास Prakrit retains the अ and in Konkani it becomes उ. पिब् > पिउ > पीवप shows the further change of उ to व in Konkani.

इ > अ

Sometimes a transition from इ to अ can be seen as in

हरिद्रा	हलदी	हळदि
म्रियते	मरइ	मरप

In शिथिल > सिद्धिल > सङ्ढळ Prakrit retains the इ while in Konkani it changes to अ.

इ > उ

In some cases इ becomes उ through assimilation as in

शिशुमार

सुसुमार

सिस्सरि

Here Prakrit changes इ to उ while Konkani retains इ.

इ > ए

Before a consonant group इ becomes ए. Examples are

सिन्दूर

सिन्दूर

सेंदूरु

विष्णु

वेणुहु

वेणु

बिल्व

बेल्ल

बेलु

कीदृश

केदह

केदें

In the last example reduplication also is to be noted. When the original word had its accent on the final syllable a long vowel preceding a simple consonant is often shortened and the simple consonant reduplicated. Other Examples are—

ईदृश

एदह

एदें

तादृश

तेदह

तेदें

उ, ऊ > ओ

As इ becomes ए before consonant groups so also उ becomes ओ. Examples are -

तुण्ड

तोण्ड

तोंड

मुद्गर

मोगगर

मोगगोरें

मुक्ता

मोक्ता

मोत्ति

कुष्ठ

कोढ

कोड

Like उ before the consonant groups ऊ also may become ओ. Examples are –

कूर्पर	कोप्पर	कोंपोरु
मूल्य	मोल्ल	मोल
स्थूल	थोर	थोर

But in कूष्माण्ड > कोहण्ड, कुहण्ड > कुवाळें, ओ is secondary in Prakrit. In Konkani it becomes उ.

Separating Vowels

In Prakrit and Konkani consonant groups are often separated by a separating or epenthetic vowel. Vocalic development takes place when one of the consonants is य, र, ल or a nasal. Examples are –

नग्न	नगिण	नगडो
स्वप्न	सुविण	सप्पन
बाह्य	बाहिया	भायर
चौर्य	चोरिअ	चोरि
त्रस्	तरासइ	तारासप
वक्र	वक्क	वक्कोरु
धूम्र	धूमर	धुव्वोरु

Sometimes the separating vowel appears after a secondary ब developed from म्र or म्ल as in

आम्र	अम्बिर	अंबो
ताम्र	तम्बिर	तंबें
अम्ल	अम्बिल	अंबूस, बिंबूल

If one of the connected consonants is a labial or व the separating vowel is उ. For example –

पद्म

पदुम, पउम

पोम्म

In Konkani, it is to be noted that उ is developed into ओ.

Dropping off and Addition of Vowels

In Konkani, a vowel at the beginning of a word is dropped off when it is not accented. This happens in the case of disyllabic words as in

निर्झर

ओझरो

झरि

उपानहौ

वाणह

व्हाण

Unaccented vowels especially अ are sometimes pushed out in the interior of words. For example –

मातृस्वसृका

माउस्सिआ

माउसी

पूगफल

पोप्फल

फप्पळ

भ्रातृजाया

भाउज्जा

भावज

Samprasarana takes place in Prakrit and Konkani in the same cases as in Sanskrit. Here य in an unaccented syllable becomes इ and व becomes उ. Before double consonants it changes to short ओ as in

अभ्यन्तर

अभिन्तर

भित्तरि

स्वर्णकार

सोणार

सोन्नारु

Under the law of Samprasarana, falls also the change of ए into ए and अव् into ओ as for example –

त्रयोदश

तेरह

तेरा

त्रयोविंश

तेईस

तेवीस

त्रयस्त्रिंश

तेत्तीस

तेत्तीस

लवण

लोण

लोण्चें

But in अलवण > अलोण > अळिळ Konkani does not keep this rule.

Prakrit and Konkani permit udvritta vowels. An udvritta vowel is that which remains after dropping off of consonant. This vowel does not undergo sandhi with previously existing vowel as in

कति	काइ	कांइ
सूची	सूई	सूव
द्वितीया	बीया	बी

In Konkani इ is transformed to य and उ is transformed to व as in

नदी	णई	नयिं
खादतु	खाउ	खावप
चतुर्दश	चोदस	चोव्दा

In compounds too the udvritta vowel is sometimes contracted with the final vowel of the first member as in

वलयकार	वलार	वोळारु
स्वर्णकार	सोणार	सोन्नारु
कुम्भकार	कुम्भार	कुम्भोरु

In some cases अ at the end of the first member of a compound is elided before a dissimilar udvritta vowel at the beginning of the second member. Examples are –

देवकुल	देउल	देवळ
राजकुल	राउल	रावळर

It is to be noted that in Konkani the उ is changed to व.

Final Vowels

In Sanskrit there are words ending in अच् i.e. vowels and हल् i.e. consonants. But in due course, in Prakrit, all words ended only in vowels. In these vowels there is a tendency

to reduce the final vowels. The final vowels in Prakrit were pronounced with very little accent. In Konkani also we can see this trend. As for example –

अद्य	अज्जं	आजि
अष्ट	अट्ठ	आट
कल्य	कल्ल	कालि
पाद	पाओ	पायु
वर्त्मन्	वट्टा	वाट

Long vowels and consonants in the final positions are seen lost in Prakrit and Konkani. The Prakrit आ and अं are also lost in Konkani. Instead we can see the short vowels as अँ, अ, उ, इ, औ, ऐ. Examples are –

आत्मा	अप्पा	अप्पण
अङ्गारक	अङ्गारो	इंगाळो
आम्रम्	अम्बं	अंबो
आद्रम्	ओल्लं	ओल्लें
खट्वा	खट्टा	खटलें
चन्द्रिका	चन्दिमा	चन्दीणें
जिह्वा	जीहा	जीब

Penultimate Vowels

As far as the penultimate vowels are concerned they are preserved in Prakrit and Konkani in most of the cases. For example –

मर्कट	मक्कड	मंकड
उज्ज्वल	उज्जलो	हुज्जळ
ऊष्मा	उम्हा	हूम
एक	एक्को	एक
चूर्णः	चुण्णो	चुत्रो

But the trend of shortening the vowel is still followed in this case also. In the case of

हस्त	हत्थ	हातु
कर्म	कम्म	काम

the penultimate and final vowels came into contact due to the loss of a single intervocalic consonant.

Vowels in the Initial Syllable

As far as the initial syllable in Prakrit and Konkani is concerned conservation of the original vowel is found in some cases and in some other cases it differs. These can be divided mainly into three types. For example –

अन्धः	अन्धलो	अंधाळ
अङ्गणम्	अङ्गणम्	अङ्ङण
अमुकः	अमुगो	अम्को
दीर्घम्	दीहं	दीग
अद्य	अज्ज	आजि
कल्यम्	कल्लं	कालि
सर्षप	सासव	सासम
त्रिंशत्	तीसा	तीस
आत्मा	अप्पा	अप्पण
आर्य	अज्जो	अज्जो
ऊर्ध्वम्	उब्भं	उब्बि

In the above three sets in the first, no change is seen in Sanskrit, Prakrit and Konkani. In the second set the short vowel becomes long in Prakrit and Konkani in some cases, while in some other cases Prakrit does not show any change. In Konkani, the vowel always changes to long vowel. The

third set shows the change of a long vowel into short vowel in Prakrit and Konkani. Here Konkani is seen closer to Prakrit. The initial अ of Sanskrit becomes ओ in Prakrit and Konkani as in आली > ओली > ओळि.

The treatment of इ and उ in the initial syllable differs from that of अ. These are always short in polysyllabic words and long in disyllabic words.

ललाटम्	णिडालं	निड्डळ
मरिचम्	मरिअं	मीरें
छिनत्ति	छिंदइ	सिन्दप
विक्रीणीते	विक्किणइ	विककता
जिह्वा	जीहा	जीब
कुम्भकार	कुम्भार	कुंभोरु
कुक्षी	कुच्छी	कूशि
ऊर्ध्वम्	उद्धं	उद्धारि
युद्ध	जुज्झ	जूझ

In the same way Sanskrit ए or ओ in the initial syllable are always long in disyllabic words. In एकः > एक्को > एक, the vowel is short in Prakrit while in Konkani it is long as in Sanskrit. But in Konkani एकलो from Sanskrit एक the vowel is short and it is closer to Prakrit एकल्लो. Other examples are –

देवः	देवो	देवु
देवरः	देअरो	देरु
वेतसः	वेडिसो	बेत

In polysyllabic words the vowel remains short as in

देवकुल	देउल	देवळ
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Vowels in the Non-initial Syllable

The vowels इ and उ in the non-initial syllable and in the interior of the word lose their proper articulation as in

खादितम्	खइअं	खावप
रुदितम्	रुण्णं	रण्णें
प्रशिथिलम्	पसडिलं	सड्डळ
अस्मदीय	अम्हकेरो	अमगेलो

In some cases Prakrit retains the vowel while Konkani does not. For example-

अमुकः	अमुगो	अम्को
भगिनी	बहिणी	भयणि

The vowel आ in the interior of the word is retained in Prakrit but reduced in Konkani as in

जामातृकः	जामाउओ	जावंयि
ललाटम्	णिडालं	निड्डळ
तडागम्	तलायं	तळयि
पारावतः	पारावा	परवो
शिशुमार	सुसुमार	सिस्सरि

But in चर्मकारः > चम्मारअ > चमारु it is preserved in Konkani also.

Nasalisation of Vowels

In the nasalisation of vowels Konkani possesses as in Prakrit the anuswara and anunasika. After the final vowels anuswara is frequently added in Prakrit and Konkani also shows this trend.

कियत्	केत्तिअं	केदें
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कुत्र	कहिं	खयिं
दधि	दहीं	धयिं

In some cases Prakrit does not follow this trend as in

नदी	णई	न्हयिं
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In adverbs where Prakrit allows anuswara Konkani does not. For example –

अद्य	अज्जं	आजि
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Dr. Pischel is of opinion that this anuswara is reckoned as a short syllable. He says — “Formerly these syllables were allowed to stand even before vowels and consonants, when a short vowel was necessary.”⁷⁴ In Konkani the final vowels with anuswara always remain short. In Prakrit, in the instrumental singular the anuswara is added to the final अ as in सङ्मावेणं.⁷⁵ The same trend is found in Konkani in the instrumental singular of the pronoun, both masculine and feminine ताणें and तीणें. The nominative and accusative singular of the neuter in Prakrit possess the anuswara besides giving the forms without anuswara. Konkani neuter forms ending in ए always in singular as well as plural possess the anuswara. As for example — केलें, बोलें, अदें, नोण्चें, मोडें, वज्जें, सूणें etc.

The final न् and म् of Sanskrit vanishes before both vowels and consonants, and become anuswara in Prakrit. Konkani also follows this trend except in some cases. For example –

वक्रम्	वङ्कं	वंकूडें
अयम्	अयं	खें
आद्रम्	ओल्लं	ओल्लें
कांस्यम्	कासं	काशें

पुष्पम्	पुष्पं	फुष्पां
लवणम्	लोणं	नोण्चें
तस्मिन्	तस्सिं	तस्सि
अस्मिन्	अस्सिं	अस्सि
त्वम्	तुमं	तूं
अहम्	अहं	हावं

A short nasal vowel and anuswara alternate more often with non-nasalised long vowels as in प्रावरण > पङ्गुरण > पंगुर्चें. In some cases long nasal vowels are substituted for short vowels as in

तुण्डम्	तोण्डं	तोंड
निम्ब	निम्बो	नींबि
ग्रन्थि	गण्ठि	गांठि

In some cases a single intervocalic म is transformed to व and the nasalisation has then been transferred to the preceding vowel as in नाम > णांव > नांव.

Very rarely it can be seen that denasalisation also takes place in Konkani while Sanskrit and Prakrit retain the nasal sound as in अभ्यन्तर > अभिन्तर > भित्तरि and विस्मृतम् > विस्सरियं > विसरप.

Consonants

Initial Consonants

Initially all the consonants are preserved in Prakrit and Konkani. For example –

कदली	कइली	केळि
कूर्पर	कोप्पर	कोंपोरु
कीदृश	केद्दह	केद्दें

गर्दभ	गड्डह	गड्डव
ग्रीष्म	गिम्ह	गीमु
गर्भ	गळ्म	गाबु
घोटक	घोडओ	घोडो
चर्मकील	चम्मकील	चमकोळु
चूर्ण	चुण्ण	चुन्नो
जर्जर	जज्जर	जज्झर
जीर्यते	जीरइ	जीरप
जामाता	जामाअ	जावंयि
ताम्बूलम्	तम्बोल	तम्बळ
तैल	तेल्ल	तेल
तिलक	तिलअ	तीळो
दीप	दीव	दीवो
देवर	देअरो	देरु
दोहद	दोहळो	दुव्वाळो
धनु	धणू	धण्णु
धौत	धोद	धवें
नप्तृक	णत्तुओ	नत्तु
पिष्टम्	पेट्ठ	पिट्ठो
मातुलिंग	माउलिंग	मवळींग

there are a few exceptions to this rule. For example –

ललाट	णिडाल	निड्डळ
पश्यति	जोवइ	चोयता
ध्वाङ्क्ष	ढङ्क	ढोंक
द्यूत	जुआ	जूवां (खेळु)

The initial nasals न, म remain in Prakrit and Konkani unchanged as in –

नव	णवो	नवो
नग्न	णग्नो	नग्नूडो

नख	णक्ख	नंकूट
नालिकेर	णालियेर	नार्लु
निश्रयणी	णिस्सेणी	निस्सणि
निस्तुभति	णिट्ठुहति	नित्तु
मृत्तिका	मट्ठिअ	मत्ति
मस्तक	मत्थओ	मत्तें

In these examples it is to be noted that the Sanskrit न becomes ण in Prakrit while in Konkani it is retained. म is retained without change both in Prakrit and Konkani. The change of न to ण is frequent in Prakrit. In Konkani this change is very rare as in ननान्दृ > नणन्दा > नणंद. The only words in Konkani with initial ण are णव्व, णवि and णव्वावो. Generally in the case of न Konkani is nearer to Sanskrit, different from the trend of Prakrit.

Initial य of Sanskrit has become ज्ञ as in

युद्ध	जुज्झ	जूझ
द्यूत	जुआ	जूवां (खेळु)
युगल	जुअल	जवळ
यावत्	जेत्तिल	जित्तूले

Here Konkani is closer to Prakrit and a number of words in Konkani closely follow this change. Except for य, the semi vowel व, and liquids are preserved in Prakrit and Konkani. Examples are –

वक्र	वंक	वंकूडें
वर्द्धति	वड्ढइ	वड्ढप
व्रजति	वच्चइ	वच्चप
रक्त	रग्ग	रग्गत
रुदितम्	रुण्ण	रण्णें

राजकुल	राउल	रवळर
रात्रि	रत्ती	राति
रिक्त	रित्त	रित्तें
लगति	लग्गइ	लग्गप
लशुन	लसुण	लस्सूण
लूयते	लुव्वइ	लूवप

The Sanskrit sibilants श, ष, स, all are preserved in the form of स in Prakrit. In Konkani some of these are preserved. Here स is changed to श and vice versa. Examples are –

शतम्	सअम्	शें
शृंखला	संकल	संकाळ
षोडश	सोळह	सोळा
शिथिल	सढिल	सड्डळ
सप्तति	सत्तरि	सत्तरि
शाल्मली	सामारी	सव्वरि
शृङ्गार	सिंगार	सिंगारु
सिञ्चति	सिञ्चइ	सिंपप

In some cases ष becomes छ in Prakrit and स in Konkani as in – षट् > छा > स.

Intervocalic Consonants

Intervocalic क, ग, च, ज, त, द are lost. Examples are –

राजकुलागार	राउलर	रवळर
सूची	सूई	सूव
राजा	राव	रायु
मातुल	माउल	मावळो
शतम्	सअम्	शें
पूगफल	पोप्फल	फप्पळ
वृश्चिक	बिच्छुअ	विच्चु

मृदु	मउ	मोवु
अरण्यम्	अरण्ण	रान
प्रोज्झति	पुसदि	पुस्सप

The aspirates घ, ध, भ etc. become ह as in

लघु	लहु	ल्होवु
मधु	महु	म्होवु

In some cases these are dropped in Konkani. For example—
निस्तुभति > णिट्टुहति > नित्तु.

Intervocalic cerebrals which are unvoiced become voiced. Examples are —

कोटि	कोडि	कोडि
घटित	घडिअ	घडप
घोटक	घोडअ	घोडो

कण्टक > कण्टओ > कंटो is an exception to this rule.

Intervocalic न become ण in the middle of the word as in

ननान्दृ	नणन्दा	नणंद
पनस	फणस	पोणोसु
खनति	खणइ	खोणप
धनु	धणू	धोण्णु

The intervocalic म becomes व nasalising the preceding vowel in most cases and itself losing the nasalisation and sometimes without this. For example —

नामन्	णांव	नांव
जामाता	जामाअ	जावंयि
भ्रमति	भुमइ	भोवंप
यमल	जवल	जवळ

Intervocalic य is lost as in

मयूर

मोरो

मोरु

and with the loss of य an intervocal व has developed in some cases as in Konkani हेयालं > हेवाळें. In Konkani जीर्य > जिर्वण. Intervocalic र is preserved. For example -

कारयति	करेइ	करेयता
चर्मकार	चम्मारअ	चमारु
चौर्य	चोरिय	चोरप
जीर्यते	जीरइ	जीरप
प्रावरण	पांगुरण	पंगुरचें
हरीतकी	हरदई	होडो

But the intervocalic ल becomes ळ in Konkani while in Prakrit it remains unchanged -

अलवण	अलोण	अळिंळ
ज्वलति	जलइ	जळप
ताम्बूलम्	तम्बोल	तंबळ
तिलक	तिलअ	तीळो
फलक	फलह	फळें, फळयि
मातुलिङ्ग	माउलिङ्ग	मवळींग

The intervocalic श, ष become स in Prakrit and Konkani

विंशति	वीसम्	वीस
कश्यप	कासवो	कासोवु
कृशर	किसरो	किस्सीर
शिशुमार	सुसुमार	सिस्सरि
त्रिंशत्	तीसा	तीस
दृश्यते	दीसइ	दिस्सप
निश्रयणी	निस्सेणी	निस्सणि
लशुन	लसुण	लस्सूण
प्रावृट्काल	पाउसाल	पावसाडि

महिष
मातृश्वसृका

महिस
माउस्सिअ

म्हसि, म्हशि
माउसी

Intervocalic स remains unchanged as in

विस्मृति
त्रयस्त्रिंशत्
त्रसर
त्रसति

विस्सरिअ
तेत्तीसा
टसरो
तरासइ

विसरप
तेत्तीस
तस्सरि
तारासप

Intervocalic aspirated consonant of Sanskrit is converted to ह in Prakrit. In Konkani an aspirate in the middle is not tolerated. It is either thrown back to the initial position or elided.

दधि
मधु
निस्तुभति
बिभेति
लघुक
सहस्र

दही
महु
निट्टुहति
वीहइ
लहुअ
सहस्स

धंयिं
म्होवु
नित्तु
भीवप
ल्होउ
सासु

In दुहिता > धूआ > धूव both Prakrit and Konkani show the same tendency of throwing back the aspirate in the initial position.

Final Consonants

In Sanskrit, only nasals, visarga and unaspirated breathed stops remain at the end of a word. But in Prakrit and Konkani these disappear and vowels take the place of the consonants. In Prakrit ओ or ए as in पाओ, एत्ताहे, निम्बो, खीलओ and in Konkani अँ, अ, इ, उ, आँ, ओ, ए are to be noted as in फळें (फल), कायळो (काक), अव्वयि (आर्यका), खीळो (कीलक),

शें (शत), सोवो (शाप), सेंदूरु (सिन्दूर). Only a single and nasalised vowel can stand in Prakrit and Konkani as a final syllable. Hence the final consonants excepting the nasals are dropped in Prakrit and Konkani.

उद्योतम्	उज्जोअ	उज्जो
कुड्यम्	कुड्ड	कूड
काण्डम्	कण्ड	कंडो
ऊर्ध्वम्	उद्ध	उब्बि etc.

Semivowels य, व

Sanskrit य has not survived in Prakrit and Konkani. Initially it has become ज in Prakrit as well as Konkani. Examples are –

युद्ध	जुज्झ	जूझ
युगल	जुअल	जवळ
यमल	जमल	जवळ
द्युत	जुआ	जूआ
यावत्	जेत्तिल	जित्तूलें

Further Konkani has adopted this trend in all the initial syllables with य as in यज्ञोपवीत > जन्नूवें, यात्रा > जात्रा, यूथी > जूयि, योगी > जोग्गि. This change can also be seen in the middle or in the final positions. For example –

सन्ध्या	सम्झा	सांज
वन्ध्या	वम्झा	वांजि
वाह्य	वोज्झ	वोज्जें
वैद्य	वेज्ज	वोय्दु, वोय्जि

In rare cases य or व is retained by Konkani in the middle while Prakrit changes it into ज. For example –

भार्या	भज्जा	बायल
दीयते	दिज्जइ	दीवप
पीयते	पिज्जइ	पीवप

In the second and third examples Konkani has changed the Sanskrit य to व but Prakrit does not deviate from general trend. In some other examples, in Konkani, we can see य instead of व as in बावी > बायिं, घाव > घायु, दर्वी > दायि, पारशवी > पारायि, जाम्बवं > जायें, प्रावरण > पोयं. In many cases य is inserted as in गौ > गायि, साल > सायळु, काक > कायळो etc.

Initial व is preserved in Prakrit and Konkani. For example –

विक्रीणाति	विक्किणइ	विक्कीता
वृश्चिक	विच्छुआ	विच्चु
विस्मरति	विस्सरइ	विस्सरता
वृन्तम्	वेंटम्	वेंटि

As is with य so is with व also, the insertion is frequently seen in Konkani. Examples are- साद > साव्द, भगिनीपति > भव्दि, दोहद > दुव्वाळो.

The instances of prothesis of य and व are quite common in Konkani. य is often prefixed to ए and व to ओ. Thus we get two forms in Konkani - येत्ता - एत्ता, येवप - एवप, वोक्कद-ओक्कद, वोरोवु - ओरोवु etc. This is a peculiarity of Konkani. Another example is –

आकुञ्चनम्	आउण्टणम्	वावंटेवप
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Liquids र and ल

As early as *Rigveda* ऌ is used in the place of ल. In classical Sanskrit ऌ disappeared. Prakrit also does not use the

letter ऌ frequently. But Konkani preserves it. The र and ल in Prakrit and Konkani do not always correspond to Sanskrit र and ल. In many cases Sanskrit ऋ has been changed to Prakrit and Konkani र. For example –

ऋणम्	रिणम्	रीण
वृक्ष	रुक्ख	रुकु
विस्मृति	विसरइ	विसरप

Sanskrit र in Prakrit and Konkani become ल.

आर्द्रम्	ओल्लं	ओल्लें
पर्यस्थ	पल्लत्थ	पल्लक्कि
पर्यक	पल्लको	पल्लक्कि
हरिद्रा	हलिद्दा	हळदि

In Konkani, the Prakrit ल further changes to ऌ thus effecting the cerebralisation of ल. A number of examples can be cited-

अलवण	अलोण	अळिळं
कदल	केल	केळें
कीलक	खीलओ	खीळो
युगल	जुअल	जवळ
ज्वलति	जलइ	जळप
ताम्बूलम्	तम्बोलम्	तम्बळ
तिलक	तिलअ	तीळो
देवकुल	देउल	देवळ
फल	फल	फळ

In some cases it can be seen that Prakrit and Konkani show just an opposite tendency. Here the Sanskrit ल is changed to र in these languages. For example –

स्थूल	थोरो	थोर
शाल्मली	सामारी	सव्वरि

In some other cases Sanskrit र and ल are retained in Prakrit and Konkani. Examples are –

अरण्यम्	अरण्णम्	रान
रूप्य	रुप्प	रुप्पे
सरति	सरइ	सरप
शृङ्गार	सिङ्गार	सिंगारु
लगति	लग्गइ	लग्गप
तैल	तेल्ल	तेल
स्थल	थल	थल
नालिकेर	णालियेर	नार्लु
प्रलङ्घन	पलणो	बल्लांडप
बिल्व	बेल्ल	बेलु

In some cases Konkani applies न for Sanskrit and Prakrit ल as in लवणम् > लोणम् > नोण्चे

Another notable feature in Konkani is that it uses two kinds of र as in रथ > रथु, रमा > रमा, रस > रस, राग > रागु and रक्त > रग्गत, लकुट > रक्कूड, रन्धन > रदप, रंज् > रम्पप, रिक्त > रिक्ते etc.

Sibilants श, ष, स

The Sanskrit श, and ष are not found in Prakrit. Prakrits except Magadhi, reduce these sibilants to स. In Magadhi all the three sibilants are reduced to श. Konkani however possesses all the three as they are found in Sanskrit with some alterations in the use of these sibilants in word forms. In Konkani many of the vocables starting with श or स have their parallels in Sanskrit स and श. For example –

शनिवार	>	शेन्वारु, सेन्वारु
शिक्ष	>	शिककप, सिककप

शीतल	>	शिय्याळें, सिय्याळें
शृङ्ग	>	शींग, सींग
सटा	>	शेड, सेड
सीसं	>	शिशें, सिशें
शाप	>	शापु, सिरापु

Similarly the Sanskrit स becomes श and श becomes स in Konkani in many cases.

सटा > शेंट, सीसम् > शिशें, शुण्डा > सोंडाळ, शिथिल > सड्डळ, शाल्मली > सव्वरि, शिशुमार > सिस्सरि, शकुनि > सवणें.

But in Prakrit only स is used in both cases. For example -

शपथ	सवह	सोवप
शुण्डा	सुण्डो	सोंडाळ
शतम्	सअम्	शें
सिञ्चति	सिञ्चइ	शिंपप
शिक्षा	सिक्ख	शिक्कप
शृङ्ग	सिङ्ग	शींग

When the sibilants are in combination with nasals, three treatments are seen in Prakrit. श्म, स्म and ष्म. म is assimilated after metathesis रश्मि > रम्सि. The sibilant becomes an aspirate producing the group ह्र, which by metathesis become म्ह.

Interchange of Consonants

The interchange of consonants is seen in many places. Gutturals interchange with labials. In place of palatals dentals are used. त is substituted for च and द for ज. The Konkani terms पन्दु (कन्दुक), सप्सूप (संकसुक) can be quoted as examples for the interchange of gutturals with labials. Here Sanskrit क is changed to प in Konkani. Similarly Konkani मोत्रो (मूक) shows

the interchange of guttural क to dental न. Another example is अस्मदीय > अम्हकेर > अमगेलो. The change of Sanskrit भागिने to Konkani भच्चो shows the change of the guttural ग to palatal च. The examples

युद्ध
दायाद

जुज्झ
जायज

जूझ
जायजि

show the change of dental to palatal. युग्म > दोग्ग > दोग्ग is an example for reverse transformation, where य (palatal) is substituted by द, a dental. The change of श to स also shows the same transformation as for example- पाश > पासु कश्यप > कासोवु, शाल्मली > सव्वरि, शृङ्गार > सिंगारु. In Prakrit स is substituted for श and ष as in शिशुमार > सुसुमार and प्रावृष > पाउस.

The unvoiced consonants are changed to voiced consonants and the dentals are changed to cerebrals in the following examples.

पतति
हरीतकी
व्यापृत
आहत
क्वथति
शिथिल
प्रथमा

पडइ
हरदइ
वावड
आहड
कडइ
सडिल
पढम

पडप
होरडो
बेबडो
हाडप
कडवप
सड्डळ
पडवो

The dental न of Sanskrit in every respect is transformed to ण, a cerebral sound in Prakrit while Konkani preserves न except in some cases as in स्नान > ण्हाण > न्हाण. ग is changed to व in युगल > जुअल > जवळ and ड is changed to ळ in तडाग > तळाय > तळयि. As a rule ड becomes ळ when it stands between

vowels. ड and ऌ are always interchanged. Other examples are –

दाडिम	दाळीम	धाळींब
क्रीड्	क्रीळ्	खेळु
पीडन	पीळन	पीळप

Sometimes त and द become ल and then it is transformed to ऌ as in दोहद > दोहळ > दुव्वाळो. The intermediate म becomes व as in भ्रमर > भवँर > भोव्वोरु and सम > सवँ > सवँकि. The change of र to ल is fluctuating as in the examples –

हरिद्रा	हलिद्रा	हळदि
अङ्गार	इङ्गालो	इंगाळो
शाल्मली	सामारी	सव्वरि

The change of ल to न (ण in Prakrit) is affected in

ललाट	णिडालं	निड्ढळ
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Transposition of syllables

In certain cases sometimes two syllables standing side by side are transposed. This can be seen in Prakrit as well as Konkani. For example –

उपानह	उवाणह	व्हाण
उदुम्बर	उउम्बर	रुंबड
श्मश्रु	मस्सु	मीशि
श्मशान	मसाण	मषण
चर्मकार	चम्मारअ	चमारु

This trend is more strong in Konkani as can be seen in विकस् > विसकळ, कुलीरक > कुरलो, कार्य > कयरें, कुठारिका > कुराडि, वियुज् > विज्जयि etc.

Conjunct Consonants

The conjunct consonants of Sanskrit are assimilated in Prakrit and Konkani. This is a result of simplification. The stronger stop becomes dominant and results in a double stop.

मुक्ता	मुत्ता	मत्ति
ऊर्ध्वम्	उद्धं	उद्धारि
कर्तरी	कत्तरी	कत्तरि
कीदृश	केद्दह	केद्दें
जृम्भते	जम्माइअ	जंबयि
त्रसर	टसरो	तरस्सरि
नप्तृक	णत्तुओ	नत्तु

In the case of the sibilant it imparted aspiration to the group –

उष्ण	उण्ह	हून
ऊष्मा	उम्ह	हूम
प्रस्तर	पत्थर	फत्तोरु
कस्मिन्	कम्हि	खंयि

With र the resultant is a double stop as in

ऊर्ध्वम्	उद्धं	उद्धारि
ईदृश	एद्दहं	एद्दें
कर्तरी	कत्तरी	कत्तरि
निर्भर	निब्भरो	निब्बर
पर्यङ्क	पल्लको	पल्लक्कि

The same is the case with the nasal. A nasal with consonant during assimilation results in doubling as in

पञ्चदश	पण्णरह	पन्नेरा
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पञ्चाशत्	पण्णास	पन्नास
ब्राह्मण	बह्मण	बम्मूणु
स्वर्णकार	सोणार	सोन्नारु

In some cases the more open of the two exercises certain influence during assimilation. This is often seen with य, स, ष, or व as in

आर्यक	अय्युआ	अव्वयि
पुष्य	पुस्स	पुस्सें
मातृश्वसृका	माउस्सिआ	माउसी
मत्स्य	मच्छ	मस्सळि
वत्सर	वच्छर	वस्सूर

These conjunct consonants after assimilation generally remained unchanged in Prakrit but in Konkani they are simplified with compensatory lengthening of the preceding vowel. For example –

कर्म	कम्म	काम
कल्य	कल्ल	कालि
कुक्षी	कुच्छी	कूशि
पर्ण	पण्ण	पान
निद्रा	णिद्दा	नीद

There are number of cases which can be visualised in the assimilation of the conjunct consonants. There are homorganic and heterorganic as for example –

Homorganic:-

चिक्कण	चिक्खल	चिक्कोलु
उज्ज्वल	उज्जल	उज्जळ

कूर्पर	कोप्पर	कोंपोरु
त्रुट्यति	टुट्टइ	तुंटप
युग्म	दोग्गां	दोग्गं
नग्न	णग्गो	नग्गूडो

Here the first stop is assimilated to the second.

Heterorganic:-

नप्तृक	णत्तुओ	नत्तु
पिष्ट	पेट्ठ	पिट्ठो
मार्जार	मज्जारो	मज्जर
मुद्ग	मुग्गो	मूगु
मत्स्य	मच्छ	मस्सळि

Consonant + Nasal

क्ष्म > छ	- लक्ष्मी	लच्छी	अछम
ग्न > ग्ग	- नग्न	नग्गो	नग्गूडो
ग्म > ग्ग	- युग्म	दोग्ग	दोग्गं
त्म > प्प	- आत्मा	अप्पा	अप्पण
प्न > प्प	- स्वप्न	सुविण	सप्पन
ष्म > म्ह, म	- ग्रीष्म	गिम्ह	गीमु
ल्म > म, व	- शाल्मली	सामारी	सव्वरि
स्म > म्ह, म्म	- अस्मि	अम्हि	अम्मि
द्म > म्म	- पद्म	पउम	पोम्मि
न्य > न्न	- स्तन्य	थिण्ण	थन्ने (दूध)

In the above examples the consonant before a nasal doubles in Prakrit and Konkani with or without the elision of the nasal. Konkani follows this rule strictly while in Prakrit this is violated in rare cases as in

स्वप्न	सुविण	सप्पन
पद्म	पउम	पोम्मि

Nasal + Consonant

ङ्क > न्त - पङ्क्ति	पन्ती	फान्ति
ङ्क्ष > ङ् - ध्वाङ्क्ष	ढङ्क	ढोङ्क
ङ्ग > ङ्ग - अङ्गणम्	अङ्गणम्	अङ्गण, अङ्ङ्ण
ङ्घ > ण्ड - प्रलङ्घन	पलणो	बल्लाण्डप
ञ्च > ज्च - पञ्च	पञ्चा	पाञ्च
ञ्च > ङ्क - लुञ्च्	लुक्क	लुङ्कप
ण्ट > ण्ट - कण्टक	कण्टओ	कण्टो
ण्ड > ण्ड - काण्डम्	कण्ड	कण्डो
न्त > ण्ट - वृन्तम्	वेण्टं	वेंटि
न्त > न्द - आक्रान्त	अक्कान्दो	अखान्दु
न्थ > ण्ठ, ण्ट-ग्रन्थि	गण्ठि	गांठि
न्द > न्द - ननान्दृ	नणन्दा	नणन्द
न्द्र > न्द - चन्द्रिका	चन्दिआ	चन्दीणें
न्ध > न्ध, न्द-स्कन्ध	खान्धो	खान्दु
न्ध > ज्ञ - वन्ध्या	वञ्झा	वाञ्जि
म्ब > म्ब - कुटुम्ब	कुडुम्ब	कुडुम्ब
म्भ > म्भ - कुम्भकार	कुम्भार	कुम्भोरु
म्ल > म्ब - अम्ल	अम्बिल	बिम्बूल
म्र > म्ब - आम्र	अम्बिर	अम्बो

In these examples, in most of the cases Prakrit and Konkani show similar changes while in rare cases they differ as in पञ्चविंशति > पण्णवीसम् > पञ्चवीस. Here Prakrit changes ज्च to ण्ण while Konkani retains ज्च. In पञ्च both Prakrit and Konkani retain the ज्च. In पञ्चदश > पण्णरह > पन्नेरा Konkani and Prakrit show similar tendency.

Nasal + Nasal

Due to the simplification and compensatory lengthening of the preceding vowel double nasals are very rare in

Konkani. But in Prakrit they exist. For example कर्म > कम्म > काम ; कर्ण > कण्ण > कानु. In some cases in Konkani double nasals can be seen as in अन्नम् > अण्ण > अन्न. These occur mostly in dentals. In Prakrit ण is used instead of न.

When consonants and semivowels combine together, the consonants are repeated and the semivowels are elided. For example –

व्याख्यान	वक्खाण	वंकाणसप
त्रुट्यति	टुट्‌टइ	तुं‌टप
नृत्यति	णच्चइ	नंचप
उद्योतम्	उज्जोअ	उज्जो
वैद्य	वेज्ज	वोय्जि
सन्ध्या	सम्झा	सांज
वाह्य	वोज्झ	वोज्जें
अरण्य	अरण्ण	रान
विह्वल	भिब्भलो	भिब्भिड्सो
उज्ज्वल	उज्जल	उज्जळ
ऊर्ध्व	उब्भ	उब्बि
बिल्व	बेल्ल	बेलु
चत्वारिंशत्	चत्तालीसम्	चालीस
पक्व	पिक्क	पिक्कप

In the above examples it can be seen that Prakrit observes the rule strictly while in Konkani it is applied in rare instances. In most of the cases due to simplification, one of the consonants is elided and the vowel before the consonant is lengthened or nasalisation is affected.

The combinations with र shows assimilation of the sound as in –

ताम्र
ब्राह्मण

तम्ब
बह्मण

तम्बें
बम्मूणु

Consonants in Contact with Semivowels

The य and व are assimilated when they are grouped with consonants. Examples are –

स्य > स	कास्यम्	कासं	काशें
श्य > स	कश्यप	कासवो	कासोवु
न्ध्या > ज्ञ, ज	वन्ध्या	वंज्झा	वांजि
श्य > ज, च	पश्यति	जोवइ	चोवप
र्य > र	जीर्यते	जीरइ	जीरप
ह्य > ज्ञ, व	लिह्यते	लिज्झइ	लेवंप
ख्य > क्ख	व्याख्यान	वक्खाण	वंकाणसप

In most of the cases in the act of assimilation, the consonant in contact is reduplicated as in

र्य > ज्ञ	आर्या	अज्ज	अज्जो
द्य > ज्ञ	अद्य	अज्ज	आजि
ल्य > ल्ल	कल्य	कल्ल	कालि
ड्य > ड्ड	कुड्यम्	कुड्डं	कूड
स्य > स्स	हस्यते	हस्सइ	हस्सप
ट्य > ट्ट	त्रुट्यति	टुट्टइ	तुंटप
श्य > क्ख	दृश्यते	देक्खइ	देक्कप
त्य > च्च	नृत्यति	णच्चइ	नंचप
त्स्य > च्छ, स्स	मत्स्य	मच्छ	मस्सळि, मासो
प्य > प्प	रूप्य	रुप्प	रुप्पें

In the above examples, in some cases, instead of reduplication, the previous vowel is lengthened in Konkani.

In rare cases य is substituted by व as in –

व्यजन
आर्यका
व्याघ्र

विअण
अय्युआ
वग्घ

अयणो
अव्वयि
वागु

In the first example Prakrit retains व while Konkani preserves य. In the second, Prakrit preserves य while Konkani retains व.

The consonants in contact with व are reduplicated during assimilation. Examples are –

ज्व > ज्ज	उज्ज्वल	उज्जल	उज्जळ
ध्व > द्ध	ऊर्ध्व	उद्ध	उद्धारि
ध्व > ब्भ	ऊर्ध्व	उब्भ	उब्बि
ट्व > ट्ट	खट्वा	खट्टा	खट्लें
त्व > त्त	चत्वारिंशत्	चत्तालीसम्	चालीस
श्व > र्स	मातृश्वसृका	माउस्सिआ	माउसी
व्र > च्च	व्रजति	वच्चइ	वच्चप
क्व > क्क	पक्व	पिक्क	पिक्कप

In the examples ज्वलति > जलइ > जळप and क्वथति > कडइ > कडवप reduplication of the consonants in contact with व is not affected. In जिह्वा > जीहा > जीब both in Prakrit and Konkani, the preceding vowel is lengthened. Here Prakrit retains ह from the conjunct consonant, while Konkani retains व in the form of ब. In the example द्वितीया > बीया > बी both Prakrit and Konkani retain व in the form of ब. In the example, प्रावृष > पाउस > पाव्सु, र is assimilated instead of व.

Consonants grouped with Liquids

In groups containing र and ल these sounds are assimilated. Examples are –

आक्रान्त	अक्कान्तो	अखांदु
आर्या	अज्जा	अज्जो
अर्ध	अद्ध	अद्दें
कर्पट	कप्पडो	कप्पड
गर्दभ	गड्डह	गड्डव
चर्मकील	चम्मकील	चम्कोळु
त्रीणि	तिण्णि	तीनि
त्रिंशत्	तीसा	तीस
त्रयोविंश	तेवीसा	तेवीस
दंष्ट्रा	दाढा	दड्डिड
नप्त्री	णत्तुई	नाति
निश्रयणी	निस्सेणी	निस्सणि
निद्रा	णिद्दा	नीद
भ्रातृका	भाउओ	भावु
भ्रमति	भुमइ	भोवंप
शाल्मली	सामारी	सव्वरि
जल्प्	जप्प	जाप
चिखल्ल	चिक्खल	चिक्कोलु
छल्लि	छाली	सालि

Rare cases are found in Prakrit retaining the र without grouping with a consonant as in ग्रास > गरास > घासु. In म्रियते > मरइ > मरप and त्रस् > तरासय > तारासप, Konkani also follows the same trend. An example for retaining ल is अम्ल > अम्बिल > बिंबूल. When र is grouped with म, a voiced stop ब is developed between म and र as in आम्र > अम्बिर > अम्बो.

Consonants Grouped with Sibilants

A consonant grouped with sibilant becomes aspirated in Prakrit and aspiration is lost in Konkani. Examples are –

उत्तिष्ठति	वट्ठ	उट्टावप
अस्मदीय	अम्हकेर	अमगेलो
ग्रीष्म	गिम्ह	गीमु
अस्मि	अम्हि	अम्मि
कूष्माण्ड	कोहली	कुवाळें

But in स्तंभ > खंभो > खंभो and स्कन्ध > खन्ध > खन्दो the aspiration is retained in Konkani also. A sibilant with nasal is also seen aspirated as in

स्नान	ण्हाण	न्हाण
ऊष्मा	उम्हा	हूम

With the sibilant, र is always assimilated. For example –

श्राप	शाप	शापु
श्मश्रु	मस्सु	मीशा
सहस्र	सहस्स	सासु

Aspiration and Deaspiration

In initial and medial syllables, Prakrit and Konkani deviating from Sanskrit keep aspirates. The cause of aspiration is not the same everywhere. In tenues, nasals and in ल the aspiration generally goes back to a sibilant, that stood before them and has disappeared from Sanskrit. The original sound groups स्क,स्त, स्प, स्न and स्म give in the initial syllable ख, थ, फ, ण्ह (न्ह) and म्ह

स्कन्ध	खन्ध	खंदो, खांदु
स्तम्भ	थम्भो	थांब
स्तन	थन	थन
स्थल	थल	थल
स्थूल	थोरो	थोर

प्रस्तर	पत्थर	फत्तोरु
स्नान	ण्हाण	न्हाण
स्फुटति	फुट्टइ	फुट्टप
स्फोटक	फोडअ	फोडु
अस्मदीय	अम्हकेर	अमगेलो

In the initial syllable, Sanskrit क appears often as ख and in the final as ह in Prakrit. But Konkani does not permit ह in the final position as in

अस्मि	अम्हि	अम्मि
पुत्रक	पुत्तह	पूतु
फलक	फलह	फळें
शुनक	सुणह	सूणें

A simple sibilant of Sanskrit is sometimes aspirated in Prakrit as in पितृष्वसा > पिउच्छा, मातृष्वसा > माउच्छा. Konkani does not permit this. The aspirated छ is transformed to स in Konkani, thus giving the form माउसी instead of माउच्छा in Prakrit.

Aspiration appears in some cases in a syllable of the word. The aspiration of the sound vanishes in different ways. It is shifted from one syllable to the other as in ग्रहीतुम् > घेतुम् > घेवुंक and दुहिता > धूआ > धूव. In many cases initial aspiration is affected. Unaspirated Sanskrit sounds have changed to aspirated sounds as in गृह > घर > घर, क्रीडति > खेल्लइ > खेळता, कुत्र > कत्थ > खंतयि, ग्रहीतुम् > घेतुम् > घेवप. Here Prakrit and Konkani go hand in hand. In some cases Konkani has retained the ancient aspirated sounds where Prakrit is seen closer to Sanskrit. For example-

तस्मिन्	तम्हि	थंयि, थंगा
दश	दस	धा
दाघ	दाघो	धोग्गु
दधि	दही	धयिं
उष्ण	उण्ह	हून
ऊष्मा	उम्ह	हूम
पूगफल	पोप्फल	फप्पळ
बिभेति	बीहइ	भीवप
प्रस्तर	पत्थर	फत्तोरु
कस्मिन्	कम्हि	खयिं

In कृषति > खसइ > कसवप Konkani is closer to Sanskrit and keeps a distance from Prakrit. The major instances of aspiration in Konkani are enough to show the antiquity of this language.

The Sanskrit ह has remained in Prakrit and Konkani in the initial and medial position only as in

हरीतकी	हरदइ	होर्डो
हस्त	हत्थ	हातु
हरिद्रा	हलिद्रा	हळदि
हस्यते	हस्सइ	हस्सप
अहम्	अहयम्	हांव

In initial position व is seen aspirated in the following instances in Konkani - ईलि > व्हीळो, वेग > व्होग्गि, वली > व्हाळो, वंजुल > व्हिळंजूळो, बहुणी > व्होत्रि, अष्टि > व्होंटि, वर > व्होरेतु, वधू > व्होक्कल etc.

The aspirates in Prakrit and Konkani change to ह as in

लघु	लहु	ल्होवु
मधु	महु	म्होवु

But sometimes in the case of aspirates becoming ह, an intervocalic consonant often doubles if it originally stands before an accented vowel. Examples are

नख	णक्ख	नंकूट
स्फुटति	फुट्ठइ	फुट्ठता

We have seen a change from the unaspirated stop from Sanskrit and Prakrit to an aspirated stop in Konkani. In the following examples we can see just the opposite change

भार्या	भज्जा	बायल
चिखल	चिक्खल	चिक्कोलु
शृङ्खला	सङ्कला	संकाळ

In the first two examples Prakrit preserves the tendency of aspiration but Konkani does not permit it. Konkani does not tolerate aspirates except in initial syllables. The de-aspirating tendency of Konkani is well established in the following examples - गट्ठण (घट), दीग (दीर्घ), दुत्तीरो (घत्तूर), बट्ठप (भ्रष्ट), बेब्बो (भेक), गब्बो (गर्भ), गंदार्लि (गन्धोली), चिंबट (चिर्भटी), दंबि (दम्भ). In Konkani the cases of de-aspiration are more than those of aspiration. This can be seen in the initial, middle as well as the final syllable in Konkani vocables. This loss of aspiration is well marked in Konkani in the case of numerals. A comparison with Sanskrit and Prakrit numerals will clear this fact -

एकादश	एआरह	इकरा
द्वादश	बारह	बारा
त्रयोदश	तेरह	तेरा
चतुर्दश	चउद्दह	चोव्दा
पञ्चदश	पण्णरह	पन्नेरा
षोडश	सोळह	सोळा

Cerebralisation

The process of cerebralisation is generally found in Prakrit. Sanskrit वर्तते becomes वट्ठइ in Prakrit. In Sanskrit cerebralisation occurs in the dentals in the presence of ष (the cerebralised form of स) and also in the presence of ऋ, र, ल and diphthongs ए or ओ. The cerebralisation in the presence of ऋ, र, ल has not been regular in Sanskrit, but in Prakrit the situation is different. Konkani also follows the same path. The cerebralisation may be classified in four groups.

1. Preceded at a distance by र

प्रथमा	पढमो	पडवो
ग्रन्थि	गण्ठि	गांठि

2. Preceded immediately by ऋ

मृत्तिका	मट्ठिआ	मत्ति
मृत	मड	मोडें
वृद्धि	वड्ठि	वाडि

3. Preceded immediately by र

वर्ति	वट्ठी	वाति
गर्दभ	गड्ठह	गड्ठव

4. Followed immediately by र

त्रीणि	तिण्णि	तीनि
निद्रा	णिद्दा	नीद
ननान्द	नणन्दा	नणंद

In the above examples we can see that Konkani in many cases proves to be closer to Sanskrit. In many of these examples dental remains of Sanskrit are preserved in Konkani while in Prakrit these are changed to cerebrals

except in पुत्र > पुत्त > पूतु. In some other cases Konkani sounds are cerebralised in the lines of Prakrit. Transition of tenues into mediae is the rule with cerebrals, when they stand unconnected with in a word and between vowels. ट becomes ढ as in

तट	तड	तडि
घटित	घडिअ	घडप
कोटि	कोडि	कोडि

Dentals

Single intervocalic dentals are lost in Prakrit and Konkani.

मातुल	माउल	मावळो
मातुलिङ्ग	माउलिङ्ग	मवळींग

Double intervocalic dentals are preserved

दुग्ध	दुद्ध	दूध
दृश्यते	दीसइ	दिस्सप

Initial न and ल have remained unchanged in Konkani-

नदी	णई	न्हयिं
नूपुर	नेवुर	नेवाळें
नाम	णाव	नांव

Insertion of Consonants

When a group of ñasal and liquid occurs, in between the nasal and liquid, a voiced plosive of the same class as the nasal is inserted. Prakrit and Konkani closely follow this rule. Examples are -

आम्रातक	अम्बाडअ	अम्बाडो
आम्र	अम्बिर	अम्बो
अम्ल	अम्बिल	बिबूल
ताम्र	तम्ब	तम्बें

Insertion of र takes place in some cases as in

चौर्य	चोरिअ	चोरि
त्रस्	तरासइ	तारासप

In वक्र > वक्क > वक्कोरु, र is assimilated along with the inserton of क. Insertion of प and व can be seen in the example - स्वप्न > सुविण > सप्पन. The Konkani word सिरापु for Sanskrit श्राप and खवळप for स्खल् show the same tendency.

य and व are sometimes inserted as initial syllables as in the Konkani words येत्ता (एत्ता) < आयाति and वोक्कद < औषध.

Elision of Consonants

As a result of simplification, elision of consonants is frequently seen in Prakrit and Konkani.

Elision of the Initial Consonant

निर्झर	ओज्झरो	झरि
स्नान	ण्हाण	न्हाण
स्कन्ध	खन्ध	खंदो
वृक्ष	रुक्ख	रुकु
द्वितीया	बीया	बी

Elision of the Medial Consonants

अवट	अडो	अडिड
इदानीम्	एत्ताहे	अत्तं
अलवण	अलोण	अळिळ

उज्ज्वल	उज्जळ	उज्जळ
कुम्भकार	कुम्भार	कुम्भोरु
कदल	केळ	केळें
ग्रहीतुम्	घेतुं	घेवूंक
चूचुकम्	चूचुअ	चीवों
देवकुल	देउल	देवळ
पूगफल	पोप्फल	फप्पळ
मातृश्वसृका	माउस्सिआ	माउसि
वलयकार	वळार	वोळारु

Elision of the Final Consonants

उद्योतम्	उज्जोअ	उज्जो
कण्टक	कण्टओ	कंटो
कीलक	खीलओ	खीळो
पारावत	पारावओ	पारवो
मौक्तिक	मोत्तिअ	मोत्तिं
भ्रातृजाया	भावुज्जा	भावज

Thus we can see that the sound system of Konkani is closer to Sanskrit as well as Prakrit. In some cases it reflects the tendencies of Sanskrit, while in some other cases it shows the trends of Prakrit. Simplification is affected in all cases in Konkani as in Prakrit. In spite of the differences Prakrit and Konkani are very much related to each other.

Conclusion

Konkani in its oldest form was one of the important dialects of ancient India, as old as the Vedic dialect. The sound system of the Konkani language is enough to prove this fact. It constitutes the sounds of different areas of North India of ancient times. If we have to study these sounds, the sounds of the ancient dialects in use before the Vedic language, we have to go through the dialects of Madhyadesa at that time. Kosali was the strongest among these dialects. The second was the group of Sauraseni. Magadhi was used in the Eastern group. Konkani, in its ancient form, was also among these dialects. It has taken उ from Kosali, श and ल from Magadhi. It shows an affinity to Sauraseni. This was due to the mutual influences between the dialects at that time. Konkani still preserves the ancient sounds of Madhyadesa in which स and र were prominent. In spite of the age-long changes in the Konkani language it still keeps these sounds in their original form.

The role of Madhyadesa in the development of Indian languages is very important. This is true in the case of Konkani also. The history of Konkani sounds owes much to Madhyadesa. The use of voiced aspirates in Konkani places this language nearer to Sanskrit which was originated in Madhyadesa. The ancient trend of the use of घ् which was the characteristic of Madhyadesa is still preserved in Konkani. In the case of cerebral nasal sound ण्, Konkani frequently uses this sound. But unlike Prakrit it does not avoid dental न of Sanskrit. This is mainly due to the influence of Madhyadesa where dentals were mainly used. The use of vowels in the end of words is also the result

of the influence of the dialects of Madhyadesa, which is strictly followed in Konkani in the lines of Prakrits. The change of ल to र also can be attributed to the same region and Konkani entertains this trend as in सिख्यारु for शीतल. The frequent use of स as in Prakrit also keeps Konkani nearer to the dialects of Madhyadesa.

Besides Madhyadesa, the North-Western region also influenced Konkani in ancient days. The frequent use of cerebral sounds place Konkani in the North-West region or rather an influence of the North-West region due to the frequent peregrinations of the Konkani speaking people during ancient times. The change of dentals to palatals as in वैद्य > वोयजि also places Konkani nearer to the North-West region. But it is to be noted that this trend is optional in Konkani where both the forms वोयदु and वोयजि for वैद्य can be seen in Konkani while in Prakrit it is fully palatalised as in वेज्ज. In the North-Western dialects ल् is important. Konkani gives importance to this also. The frequent use of ड and ढ also places Konkani in the North-West.

When we trace the history of Konkani sounds we are forced to arrive at the conclusion that languages made a powerful appeal to unity and fellow-feeling among the races inhabiting in India in ancient times. They followed a wise policy of "give and take". They acted as the symbols of mutual love, co-operation and good will that should exist between the people of different clans. Sanskrit, Prakrit and Konkani are the best examples of this fellow-feeling of ancient times. In any language, there are many reasons for the change of sounds, but there are no hard and fast rules for the changes of sounds. They change in many ways.

Some of these are quite opposite to each other. In languages like Konkani we can find many kinds of sound changes. After the formation of Sanskrit there was a rapid phonetic corruption and words were altered in the forms due to assimilation and other phonetic changes. In Pali and Prakrit we have a number of examples for this. Konkani has preserved all these changes without fail upto this time. These phonetic changes in the words of Konkani in the line of Prakrit may be brought out under a few general rules—

1. As in Prakrits the final consonants are not seen in Konkani. Instead of these consonants the terminal vowels in the vocabulary are preserved in Konkani also. For many of the Indian languages this has become only a tendency of the past.
2. Loss of intervocalic stops can be seen in Prakrit and Konkani where म was transferred to वै and न to ण.
3. Double consonants were simplified in Prakrits by assimilation while Konkani advanced a step further by simplifying these into a single consonant with compensatory vowel lengthening. In any case these are not allowed in the initial position.
4. Certain Sanskrit alphabets such as ऋ, छ, ष and also the diphthongs ऐ and औ are banned in Prakrit and Konkani. Unlike Prakrit, Konkani has retained श among the sibilants.
5. Nasalisation is so much affected that a set of vowels with anuswara are added to the regular list of vowels. ण is frequently used in place of Sanskrit न both in Prakrit and Konkani. In Konkani ल is replaced by cerebral ऌ.

A good many of the vocal peculiarities of Prakrit are preserved in Konkani. The changing of ऐ and औ to ए and ओ, the use of short ए and ओ, frequent use of ण, interchange of स् and श्, reducing of the sibilants to स (श) - all are still preserved in Konkani as in Prakrit. After upasarga नि, the dental स is transferred to cerebral ष in Sanskrit as in निष्ठा, निषिद्ध, निषेव्, निषूद्, उपनिषद् etc. But in Konkani this is not so. The terms निसरप, निस्तप, निस्सणि can be quoted as examples. This is an evidence to the fact that Konkani as in Prakrit formed these words before the cerebralisation of नि. Conjunct consonants are often used in Sanskrit as in वक्ता, दग्ध, कर्म, क्रुद्ध, ऊर्ध्व etc. In many cases in Sanskrit र is combined with the consonants. In Prakrit and Konkani these are simplified as in कर्म > कम्म > काम.

Basically all the languages were similar in sound structure. The differences seen in all the three languages i.e. Sanskrit, Prakrit and Konkani, when considered in the light of the history of sounds, can be treated as the gradual steps of developments of these languages. Originally Sanskrit was the language of Madhyadesa with the sounds स्, त्, न्, र्. Prakrit and Konkani also preserve these sounds except for न् which is cerebralised in Prakrit. The interaction with the dialects of different regions affected the cerebralisation and palatalisation in all the three languages. The sounds of the Konkani language are the products of Madhyadesa, Magadha, and the Western region.

After an extensive study of the subject we can arrive at the following conclusions –

1. Konkani is one of the oldest languages of India.

2. Konkani still preserves the ancient sounds.
3. Konkani has some vocables of the Indus language and the Vedic language.
4. Konkani is closer to Sanskrit, Prakrit and Pali.
5. In some cases Konkani shows affinity to Sanskrit, wherein it differs from Prakrit and in some other instances it is closer to Prakrit where it differs from Sanskrit.
6. Almost all the changes in sounds entertained by Prakrit are seen in Konkani. In rare cases it differs from Prakrit.
7. Konkani has preserved the terminal vowels in the vocabulary as in Prakrit.
8. The Sanskrit alphabets ऋ, ॠ, and the diphthongs are almost banned in Konkani as in Prakrit. In the use of cerebral ण Konkani is closer to Prakrit. It differs from Prakrit where the ञ of Sanskrit is retained.
9. Nasalisation is so much affected in Konkani that a set of vowels with anuswara can be seen in the regular list of this language.
10. Where the conjunct consonants of Sanskrit are doubled with elision of the weak consonant in Prakrit, Konkani goes a step further by simplification and nasalisation.
11. Unlike classical Sanskrit Konkani uses the cerebral sounds ॠ and ॡ.
12. In Konkani, aspirates are allowed only at the initial position but compound letters are not entertained initially.

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 पश्चात्परशुरामेण ह्यानीता मुनयो दश ॥
 त्रिहोत्रवासिनश्चैव पञ्चगौडान्तरस्तथा
 गोमाञ्चले स्थापितास्ते पञ्चक्रोशं कुशस्थले ॥
 श्राद्धार्थं चैव यज्ञार्थं भोजनार्थं च कारणात्
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53. Ibid. Vol - I, p.54.
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58. Sivanarayan Sastri, ed. *Nirukta Mimamsa* (Varanasi: Indological Book House, 1966) p.431.
59. Ramvilas Sharma, *Bharat ke Pracheen Bhasha Parivar aur Hindi* - Vol-I, p.144.
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64. Lakshman Sarup, *The Nighantu and the Nirukta*, 3/10.
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Appendix

A GLOSSARY OF KONKANI TERMS WITH PARALLEL PRAKRIT AND SANSKRIT TERMS

अंबाडो	अम्बाडअ	आम्रातक
अंबो	अम्बिर	आम्र
अखांतु	अक्कान्दो	आक्रान्त
अङ्ङण	अङ्गणम्	अङ्गणम्
अछम	लच्छी	लक्ष्मी
अज्जि	अज्जा	आर्या
अज्जो	अज्ज	आर्य
अडिड	अडो	अवट
अड्डेच	अड्ड	अर्द्धम्
अत्तं	एत्ताहे	इदानीम्
अदै	अद्	अर्द्ध
अन्न	अण्ण	अन्नम्
अप्पण	अप्पा	आत्मा
अमको	अमुगो	अमुकः
अमगेलो	अम्हकेर	अस्मदीय
अम्मि	अम्हि	अस्मि
अयणो	विअण	व्यजन
अव्वयि	अय्युआ	आर्यका
अळिळ	अलोण	अलवण
आजि	अज्जं	अद्य
आट	अट्ठा	अष्ट
इंगाळो	इङ्गालो	अङ्गार
उज्जळ	उज्जल	उज्ज्वल
उज्जो	उज्जु	ऋजु
उज्जो	उज्जोअ	उद्योतम्
उट्टावप	वट्ट	उत्तिष्ठति

उद्गारि	उद्ध	ऊर्ध्व
उप्पास	उववासो	उपवास
उम्मास	अमावसा	अमावस्या
उब्बि	उब्भ	ऊर्ध्व
एकलो	एकल्लो	एकः
एक्को	एक्को	एकः
एद्दें	एद्दह	ईदृश
ओंट	ओट्ठ	ओष्ठ
ओट्टक	उट्टो	उष्ट्र
ओल्लें	ओल्लं	आर्द्रम्
कंटो	कण्टओ	कण्टक
कंडो	कण्ड	काण्डम्
कडवप	कडइ	क्वथति
कत्तरि	कत्तरी	कर्तरी
कप्पड	कप्पडो	कर्पट
कम्मळ	कवंल	कमल
करता	करइ	करोति
करेयता	करेइ	कारयति
कालि	कल्ल	कल्य
काशें	कास	कांस्यम्
कासवु	कासवो	कश्यप
कांय	काय	कति
कित्तूलें	केत्तिल	कियत्
किस्सीर	किसरो	कृशर
कुंभोरु	कुम्भार	कुम्भकार
कुटुंब	कुडुम्ब	कुटुम्ब
कुवाळें	कोहळी	कूष्माण्ड
कूड	कुड्ड	कुड्यम्
कूशि	कुच्छी	कुक्षि
केद्दें	केद्दह	कीदृश
केळि	कइली	कदली

केळें	केल	कदल
कोंपोरु	कोप्पर	कूर्पर
कोड	कोढ	कुष्ठ
कोडि	कोडि	कोटि
खंतयिं	कत्थ	कुत्र
खंदो	खन्ध	स्कन्ध
खंभो	खम्भो	स्तम्भं
खंय	कहिं	कुत्र
खंसाण	खम्म	घर्म
खटलें	खट्टा	खट्वा
खांदु	खान्धो	स्कन्ध
खारु	खारो	क्षार
खावप	खइय	खादित
खीरि	खीरी	क्षीरी
खीळो	खीलओ	कीलक
खेळु	कीळ्	क्रीड्
खोणप	खणइ	खनति
गड्डव	गड्डह	गर्दभ
गांति	गण्टि	ग्रन्थि
गाबु	गब्भ	गर्भ
गायि	गाई	गो
गीमु	गिम्ह	ग्रीष्म
गुच्छो	गुञ्छ	गुच्छम्
गुर्बीणि	गब्भिणो	गर्भिणी
घडप	घडिअ	घटित
घर	घरं	गृह
घासु	गरास	ग्रास
घेवप	घेतुं	ग्रहीतुम्
घोडो	घोडओ	घोटक
चतुर्दशि	चउद्दही	चतुर्दशी
चंद्रेमु	चन्दिमा	चन्द्रमस्

चमकोळु
 चमारु
 चलवप
 चव्वति
 चालीस
 चिक्कोलु
 चींवो
 चुन्नो
 चोयता
 चोरप
 चोवच्चाळीस
 चोव्तीस
 चोव्ते
 चोव्दा
 चोवीस
 जंबयि
 जज्झर
 जन
 जल्मु
 जवळ
 जवळ
 जळप
 जाप
 जावंयि
 जित्तूले
 जीब
 जीरप
 जूझ
 जून
 जूवां खेळु
 जेवता

चम्मकील
 चम्मारअ
 चल्लइ
 चउत्थी
 चत्तालीसम्
 चिक्खल
 चुचुअ
 चुण्ण
 जोवइ
 चोरिय
 चउआलीसा
 चोत्तीसम्
 चउत्थ
 चउइह
 चउवीसह
 जम्माअइ
 जज्जर
 जण
 जम्मो
 जुवळ
 जमल
 जलइ
 जप्प
 जामाआ
 जेतिल
 जीहा
 जीरइ
 जुज्झ
 जुण्ण
 जुआ
 जेमइ

चर्मकील
 चर्मकार
 चलति
 चतुर्थी
 चत्वारिंशत्
 चिखल्ल
 चूचुकम्
 चूर्ण
 पश्यति
 चौर्य
 चतुश्चत्वारिंशत्
 चतुस्त्रिंशत्
 चतुर्थ
 चतुर्दश
 चतुर्विंशति
 जृम्भते
 जर्जर
 जन
 जन्म
 युगल
 यमलम्
 ज्वलति
 जल्प्
 जामाता
 यावत्
 जिह्वा
 जीर्यते
 युद्ध
 जूर्ण
 द्यूत
 जेमति

झरि	ओज्झरो	निर्झर
डंब	डम्भो	दम्भ
ढोंक	ढङ्क	ध्वाङ्क्ष
तंबळ	तम्बोल	ताम्बूल
तंबें	तम्बिर	ताम्र
तट्टि	तट्ठ	त्रस्तम्
तडि	तडी	तटी
तण	तण	तृण
तयि	तीया	तृतीया
तवशीणि	तउसी	त्रपुषी
तव्वळि	तआणि	तदानीम्
तवो	तवो	तप
तश्शि	तहा	तथा
तस्सरि	टसरो	त्रसर
तळयि	तळाय	तडाग
तळें	तळाय	तडाग
तारासप	तरासय	त्रस्
तीक	तिक्ख	तीक्ष्ण
तीनि	तिण्णि	त्रीणि
तीर्थ	तित्थ	तीर्थ
तीस	तीसा	त्रिंशत्
तीळो	तिलअ	तिलक
तुंटप	टुट्ठइ	त्रुट्यति
तेत्तीस	तेत्तीसम्	त्रयस्त्रिंशत्
तेद्दाणा	तेद्दहं	तावत्
तेद्दें	तेद्दह	तादृश
तेरा	तेरह	त्रयोदश
तेल	तेल्ल	तैल
तेवीस	तेवीसम्	त्रयोविंश
तोंड	तुण्ड	तुण्डम्
थन	थन	स्तन

थन्नेचें	थिण्ण	स्तन्य
थल	थल	स्थल
थांब	थम्भो	स्तम्भ
थोर	थोर	स्थूल
दंडु	डण्डो	दण्ड
दंडो	डण्डो	दण्ड
दंदोरु	तामोतर	दामोदर
दड्डिड	दाढा	दंष्ट्रा
दरिद्रि, दळिद्रि	दलिद्द	दरिद्र
दर्भो	डब्भो	दर्भ
दिस्सप	दिस्सा	दृष्ट
दीग	दीह	दीर्घ
दीवप	दिज्जइ	दीयते
दीवो	दीव	दीप
दीसु	दिवसो	दिवस
दुव्वाळो	दोहळ	दोहद
दूध	दुद्ध	दुग्ध
दृष्टि	दिट्ठी	दृष्टि
देक्कप	देक्खइ	दृश्यते
देरु	देअरो	देवर
देवळ	देउल	देवकुल
देवु	देवो	देव
दोग्ग	दोग्ग	युग्म
दोग्ग	दुग	द्विक
दोनि	दुण्णि	द्वौ
दोळो	डोळा	दोळो
धयिं	दही	दधि
धण्णु	धणू	धनु
धन	धण	धन
धवें	धोद	धौत
धा	दस	दश

धाळींब
 धूव
 धोगु
 नंकूट
 नंचप
 न
 नगगूडो
 नणंद
 नत्तु
 नवो
 नांव
 नाडि
 नाति
 नार्लु
 निड्डळ
 निपट्ट
 निस्सणि
 नित्तु
 निब्बर
 निष्ठूरु
 नींद
 नींबि
 नेमु
 नोण्चें
 न्यायु
 न्हयिं
 न्हाण
 पंगुरचें
 पंचेवीस
 पट्टण
 पडप

दाळीम
 धूवा
 दाघो
 णक्ख
 णच्चइ
 ण
 णग्गो
 नणन्दा
 णत्तुओ
 णवो
 णांव
 णाडी
 णत्तुई
 णालियेर
 णिडाल
 णिपट्ट
 णिस्सेणी
 णिट्टुहति
 णिब्भरो
 णिट्टुओ
 णिद्दा
 निम्बो
 णेम
 लोण
 णाओ
 णई
 ण्हाण
 पांगुरण
 पण्णवीसम्
 पट्टण
 पडइ

दाडिम
 दुहिता
 दाह
 नख
 नृत्यति
 न
 नग्न
 ननान्दृ
 नप्तृक
 नव
 नाम
 नाडि
 नप्त्री
 नालिकेर
 ललाट
 गाढम्
 निश्रयणी
 निस्तुभति
 निर्भर
 निष्ठुर
 निद्रा
 निम्ब
 नियम
 लवणम्
 न्याय
 नदी
 स्नान
 प्रावरण
 पञ्चविंशति
 पत्तन
 पतति

पडवो	पढम	प्रथमा
पत्थोरु	पत्थरो	प्रस्तर
पत्र	पत्त	पत्र
पन्नास	पण्णास	पञ्चाशत्
पन्नेरा	पण्णरह	पञ्चदश
परवो	पारावओ	पारावत
पल्कडि	पल्लत्थ	पर्यस्त
पल्लक्कि	पल्लको	पर्यक
पाउस, पावस	पाउस	प्रावृष
पाक	पक्खो	पक्ष
पांच	पञ्चा	पञ्च
पायु	पाओ	पाद
पावंप	पाउणइ	प्राप्नोति
पाषाण	पासाणो	पाषाण
पिंड, पिंडु	पेण्ड	पिण्ड
पिक्क	पिक्क	पक्व
पिट्टो, पिट्ठि	पेट्ठ	पिष्टम्
पीवप	पिउ	पिब
पीळप	पीळन	पीडन
पुंजि	पुञ्ज	पुञ्ज
पुस्सप	पुसदि	प्रोच्छति
पुस्सें	पुस्स	पौष्य
पूतु	पुत्त	पुत्र
पेज	पेज्जा	पेया
पोणोसु	फणस	पणस
पोम्मि	पउम	पद्म
पोट्टि	पडट्ठ	प्रकोष्ठ
फप्पळ	पोप्फल	पूगफल
फळ	फल	फल
फळयि	फलह	फलक
फळें	फलह	फलक

फांति
 फाटि
 फुट्टप
 फुप्पां
 फोडु
 बम्मूणु
 बलि
 बल्लांडप
 बायल
 बारा
 बिंबूल
 बी
 बेत
 बेबडो
 बेल
 बोर
 बोरि
 भत्तो
 भयणि
 भाण
 भात
 भावज
 भावु
 भिंगारु
 भित्तिरि
 भिब्भिड्सेवप
 भीवप
 भोवंप
 भोवरि
 मंकड
 मग्गो

पन्ती
 पट्ठी
 फुट्टइ
 पुप्फ
 फोडअ
 बह्मण
 बली
 पलणो
 भज्जा
 बारह
 अम्बिल
 बीया
 वेडिस
 वावड
 बेल्ल
 बोर
 बोरी
 भत्तो
 भइणी
 भाण
 भत्त
 भावुज्जा
 भाउसो
 भिङ्गारो
 अभिन्तर
 भिब्भलो
 वीहइ
 भुमइ
 भूमया
 मक्कड
 मग्गो

पङ्क्ति
 पृष्ठम्
 स्फुटति
 पुष्प
 स्फोटक
 ब्राह्मण
 बलि
 प्रलङ्घन
 भार्या
 द्वादश
 अम्ल
 द्वितीया
 वेतस
 व्यापृत
 बिल्व
 बदर
 बदरी
 भस्त्र
 भगिनी
 भाजन
 भक्त
 भ्रातृजाया
 भ्रातृक
 भृङ्गार
 अभ्यन्तर
 विह्वल
 बिभेति
 भ्रमति
 भृकुटी
 मर्कट
 मार्ग

मज्जर	मज्जारो	मार्जार
मठ	मढो	मठ
मत्ति	मुक्ता	मुक्ता
मत्ति	मट्टिअ	मृत्तिका
मत्तें	मत्थओ	मस्तक
मरप	मरइ	म्रियते
मवळींग	माउलिङ्ग	मातुलिङ्ग
मषण	मसाण	श्मशान
मस्सळि	मच्छा	मत्स्य
माउसी	माउस्सिआ	मातृश्वसृका
मायिं	माउआ	मातृका
मिरिया कोणु	मिरिअ	मरिच
मीशा	मस्सु	श्मश्रु
मूंजि	मुञ्ज	मौञ्ज
मूगु	मुग्गो	मुद्ग
मूर्तु	मुहुत्त	मुहूर्त
मेत्ति	मेढी	मेथी
मोग्गोरें	मोग्गर	मुद्गर
मोडें	मड	मृत
मोहें	मज्झ	मध्य
मोरु	मोरो	मयूर
मोल	मुल्ल	मूल्य
मोवु	मउअ	मृदुक
म्हशि	महिस	महिष
म्होवु	महु	मधु
येहें	जेद्दह	यादृश
य्हें	अय	अयम्
रग्गत	रग्ग	रक्त
रण्णें	रुण्ण	रुदितम्
रळ्ळर	राउल	राजकुल
राति	रत्ती	रात्रि

रान	अरण्य	अरण्य
रित्तें	रित्त	रित्त
रीण	रिण	ऋण
रुंबड	उउम्बर	उदुम्बर
रुप्पें	रुप्प	रुप्य
रुकु	रुक्ख	वृक्ष
लग्गप	लग्गइ	लगति
लस्सूण	लसुण	लशुन
लुंकप	लुक्क	लुञ्च्
लूवप	लुव्वइ	लूयते
लेवंप	लिज्झइ	लिह्यते
लोकु	लोग	लोक
ल्होवु	लहुअ	लघुक
वंकाण्सप	वक्खाण	व्याख्यान
वंकूडें	वंक	वक्र
वय	अवि	अपि
वड्डप	वद्धइ	वर्द्धते
वच्चप	वच्चइ	व्रजति
वन	वण	वन
वयरि	उवरि	उपरि
वस्सूर	वच्छर	वत्सर
वांझि	वम्झा	वन्ध्या
वागु	वियग्ध	व्याघ्र
वाडि	वड्ड	वर्द्ध
वाति	वट्ठी	वर्ति
वावंटेवप	आउण्टण	आकुञ्चनम्
विक्कीता	विक्किणइ	विक्रीणाति
विच्चु	विच्छुआ	वृश्चिक
विसरप	विसरिय	विस्मृति
वीस	वीस	विंश
वेंटि	वेण्ट	वृन्तम्

वेडावप, वेष्टणा
 वैर
 वोज्जे
 वोत
 वोय्दु, वोय्जि
 वोर्ल, ओर्ल
 वोर्ल्लें
 वोळारु
 वोळि
 शींकि
 शें
 स
 सट्टि
 सट्टो
 सङ्ङळ
 सत्तरि
 सत्तीस
 सन्दोणु
 सप्पन
 समकि, सवंकि
 सरप
 सव्वरि
 सळि
 सांज
 सात
 सालि
 सासु
 सिंगारु
 सिंदप
 सिंपप
 सिंहु

वेढण
 वइर
 वोज्झ
 आअव
 वेज्ज
 दुअल्ल
 ओल्ल
 वलारा
 ओली
 छींक
 सअम्
 छा
 छट्ठी
 छट्टो
 सढिल
 सत्तरि
 छत्तीसा
 सत्तवण्ण
 सुविण
 सवं
 सरइ
 सामारी
 छाहा
 सम्झा
 सत्ता
 छाली
 सहस्स
 सिङ्गार
 छिन्दइ
 सिंचइ
 सिङ्घ

वेष्टन
 वैरम्
 वाह्य
 आतप
 वैद्य
 दुकूलम्
 आर्द्रम्
 वलयकार
 आली
 छिक्का
 शतम्
 षट्
 षष्ठी
 षष्ठ
 शिथिल
 सप्तति
 षट्त्रिंशत्
 सप्तपर्ण
 स्वप्न
 सम
 सरति
 शात्मली
 छाया
 सन्ध्या
 सप्त
 छल्लि
 सहस्र
 शृङ्गार
 छिनत्ति
 सिंचति
 सिंह

सिक्कप	सिक्खु	शिक्षा
सींग	सिङ्ग	शृङ्ग
सिरस्सरि	सुसुमार	शिशुमार
सुक्कप	सुक्ख	शुष्क
सूणें	सुणह	शुनक
सून	सुनुसा	स्नुषा
सूव	सूर्ई	सूची
सेंदूरु	सिन्दूर	सिन्दूर
सेमि	छमी	शमी
सोंडाळ	सुण्डो	शुण्डा
सोन्नारु	सोणार	स्वर्णकार
सोत्रे	सिण्ह	शिशन
सोवप, सोवो	सवह	शपथ
सोव्दु	सद्द	शब्द
सोळा	सोळह	षोडश
हरस्सप	हस्सइ	हस्यते
हळदि	हलिद्दा	हरिद्रा
हांव	अहयं	अहम्
हाड	अट्ठी	अस्थि
हातु	हत्थ	हस्त
हुज्जळ	उज्जलो	उज्जवल
हूम	उम्हा	ऊष्मा
होर्डो	हरदइ	हरीतकी

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